

# The Baptist Record

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## Maasai warriors' spears force pastor to witness

By Craig Bird

WUNDANYI, Kenya (BP) — James Jones ran as fast as he could from the opportunity.

But since the Southern Baptist pastor from Kentucky was being chased by three Maasai warriors, he didn't get far. At spearpoint, he was returned to the village he had fled moments before. There he was quizzed about who he was and why he had barged into the village without invitation. And as a result, several of the warriors accepted Jesus Christ as their savior.

Jones, pastor of Campbellsville Baptist Church and a member of the Southern Baptist Executive Committee, didn't plan on heavy aerobic activity when he went to Kenya on a recent two-week evangelism crusade.

He was paired with Southern Baptist missionary Walter Allen near the Kenya-Tanzania border to spread the gospel among the Maasai — one of the most famous tribal peoples in Africa and, until the last five years, one of those most resistant to Christianity.

Jones and his translator Daniel, 17, a non-Maasai native of the area visited Maasai villages in the mornings and afternoons. They talked mostly to women and children. "If the warriors were around, they usually would not talk to us or let us talk to their wives," he said. Evenings were

spent showing the film "Jesus" to crowds numbering up to 800 people.

Allen and Jones decided to split up to reach more villages, which is how Jones wound up trying to outrun the young warriors.

"We walked up to the gate of a village and called out, 'Hodi, hodi,' (a Swahili request to enter) like we always did and just walked on in," Jones said.

Before they got a dozen steps inside, an elderly man began yelling angrily at them in Maasai. The three warriors appeared in response to his screams, spears in hand.

Jones' translator, obviously frightened, said, "Run! Run!" That was an understandable reaction but a foolhardy one, since Maasai warriors are famed for their ability to run for miles without tiring. One warrior came directly after the two fleeing men, and the other two looped around the sides and appeared in front of them to cut off their escape.

"Daniel kept telling me they were going to beat us up and I was telling him to tell the warriors we meant no harm," Jones recalled. "Daniel talked really fast."

The warriors declined to spear their prisoners but wanted the two men to return to the village. As they marched back, Jones focused on the Scrip-

ture from Matthew 28:19-20, which Christians have used for centuries as their rationale for going into all the world to make disciples. But this time he concentrated on the final words of Jesus, "And lo, I am with you always..."

The village leader was waiting for them. He listened to Daniel's explanation of their visit and ordered the elderly man, who was still screaming at the outsiders, to be quiet. Then he granted Jones' request to tell anyone who wanted to listen about Jesus.

"I had no doubt God had led me into that situation," Jones remembered. "I silently said, 'God, I trust you, and I commit everything that will happen to you,' and I felt great peace."

All three of the warriors who had chased Jones indicated they wanted to become Christians and asked him to come and talk to their wives, too.

When it was time to go, the young warriors escorted Jones outside the village, "partly to protect us from the old man who was still so angry at us."

Meanwhile, missionary Allen and the other volunteers had organized search parties and had been looking for the missing men for two hours.

Allen was afraid something unusual had happened to them — and it had.

Craig Bird is a missionary journalist.



TOGETHER — Working jigsaw puzzles helps 7-year-old Stephen Parrish (second from right) exercise his burned fingers and arms. Stephen was severely burned in a July 4 truck fire in Ecuador that killed his 3-year-old brother, John Martin. His father, Southern Baptist missionary James Parrish (left), was also burned on his face and arms as he pulled Stephen from the fire. Parrish, his wife, Martha, Stephen and brother Micah, 6, have received an outpouring of Southern Baptist concern in the months since. (BP) PHOTO by Toby Druin

## Faith, concern help Parrishes bear grief

By Toby Druin

ROCKWALL, Texas (BP) — Their faith, time, and Southern Baptist's concern have borne James and Martha Parrish through pain and grief since a July 4 gasoline explosion took the life of one of their sons and badly burned another.

They expect to resume their calling as Southern Baptist missionaries in January.

Hundreds of people have written or otherwise communicated with the Parrishes following the tragic accident in Esmeraldas, Ecuador, when the explosion at a service station killed their three-year-old son, John Martin, and severely burned seven-year-old Stephen. Parrish also was burned on his face and arms as he pulled Stephen from their burning automobile.

Parrish and Stephen were flown to Dallas July 8 for treatment at Methodist Medical Center. Mrs. Parrish and their son Micah, 6, who were not involved in the accident, accompanied them.

News of their ordeal brought a flood of cards and letters and other expressions that have helped them get through the last few months, the Parrishes said at their new home at 810 Stimson, Rockwall, Texas 75087, a missionary residence provided by First Baptist Church of Rockwall. They lived from July through October at the missionary residence of Fairview Baptist Church in Grand Prairie, Texas.

"We were overwhelmed," at the response, Mrs. Parrish said. "We received some of the most comforting letters that made us realize we were not alone, that we were part of a great fellowship of sufferers, a 'commonness.' There are an awful lot of people who have lost a child."

"I have been humbled by the concern, the care, the love that people in Texas and around the Southern Baptist Convention have shown."

"We have received a lot of attention and met lots of people we wouldn't normally have had an opportunity to know," he said. "Those relationships have really helped us and encouraged us. Of course, we would trade it all

to have our son back."

They are now realizing more of the grief process over the loss of John — a process they had to postpone in the days following the accident due to the critical nature of Stephen's condition that demanded all of their attention.

Time is helping, though, they said, and recently they were able to put together a collage of photos of John, including one taken only two days before the accident.

Parrish also has begun to preach again. He spoke Nov. 20 at Cliff Baptist Temple Church in Dallas and has several speaking engagements scheduled in December.

"We don't understand why it happened," Mrs. Parrish said, "and we may never know why. But we have begun to see some positive results — people whose lives have been touched." Some people have come to know Christ as savior because of the tragedy, she said.

"We are realizing the hurt will always be there," she said. "But it gets better with the passing of time. We don't have the depths of emotion we had at first."

"Right now we are still learning to trust the Lord and not lean on our own understanding. He is directing our paths."

Stephen, who was severely burned on his face, arms and legs, has responded well to treatment. The doctor who has treated him has praised his attitude and the progress he has made. His mother said that one day a nurse in the room said his progress "must be because of this good hospital food."

"Stephen corrected her," Mrs. Parrish said. "He said, 'It's because of all those people out there praying for me.'"

"The Foreign Mission Board has shown us its first priority is to take care of us," said Mrs. Parrish, "and we want to thank the people, Southern Baptists everywhere, who have made that possible through their support of the Lottie Moon Christmas Offering and the Cooperative Program" unified budget.

Toby Druin is associate editor, the Baptist Standard.

## Performing artists to give members a ministry outlet

By Jim Burton

MEMPHIS, Tenn. (BP) — When Southern Baptist musicians, singers, actors and other performing artists look for their first big break, they may find it with the National Fellowship of Baptist Performing Artists.

Many performing artists struggle to find a ministry outlet for their skills, said Bob Salley, director of the National Fellowship of Baptist Men.

"One of the largest problems that performing artists have is that when God calls them into a ministry utilizing their talents, there is no way to get started," said Salley, who also is a concert singer. "There is no system set up to help them begin—a concert ministry."

A ministry of the Southern Baptist Brotherhood Commission in Memphis, Tenn., the performing artists' fellowship will offer training and visibility as well as a support system for the performers.

Some performing artists will serve

one-year internships, Salley said.

They will train first in New York City and then be assigned to a region of the United States for concert ministry and promotion of fellowship and volunteer missions.

"The coordinating offices for the performing artists' fellowship will be in New York City," said Salley. Bob Saul, bivocational pastor of City Church in Manhattan, is the fellowship's coordinator.

Interning performing artists will receive training from voice teachers and other instructors in New York to help improve their skills. Also, they will be trained in booking and management and in making recordings.

The interning performing artists will have to raise their own support for the year, said Salley. The fellowship will pay their travel to concerts.

Other performing artists will

volunteer part time to perform within a 250 mile radius of their home to promote the fellowship and volunteerism.

The fellowship will assist with their bookings. The performing artists will be available for church, associational, state, and national meetings. Each performing artist will audition before receiving endorsement from the fellowship.

Donations or love offerings received during the concerts will be used to support the fellowship's projects, which will not be supported by the Southern Baptist Cooperative Program unified budget.

The National Fellowship of Baptist Men is a ministry of the adult division of the Brotherhood Commission. It includes 14 fellowships encompassing various skills, interests, and vocations to be used in missions.

Jim Burton writes for the Brotherhood Commission.



# Editorials . . . by Don McGregor

## The Southern Baptist voice

In the continuing effort of Southern Baptist "conservatives" to establish a political voice in Washington which would more nearly reflect their views, they have used their majority position on the Southern Baptist Convention Executive Committee to continue to whittle away at the Baptist Joint Committee on Public Affairs.

"Conservatives" have publicly declared their displeasure with the Baptist Joint Committee because the Joint Committee will not speak against abortion and for prayer in public schools. Yet the Joint Committee is prevented by its program assignment from speaking on abortion, and there is no law against prayer in public schools. The law prevents mandated prayer in public schools, which every Baptist is against by virtue of being a Baptist.

"Conservatives" cannot control the Joint Committee, however, because it is a coalition of nine Baptist bodies; and Southern Baptists should not be able to control it.

The word continues to surface that Southern Baptists provide 90 percent of the funding for the Joint Committee, but the money available to the Joint Committee from the SBC Cooperative Program is more like 63 percent. It had been 71 percent, but the last convention cut \$48,000 from the SBC allocation of \$448,000. And the word continues to surface that

Southern Baptists are only 30 percent of the membership of the Joint Committee. But we make up more like 40 percent. Our presence was increased to 18 at the convention in St. Louis. That is twice the size of any other group's delegation, though it is true that we do not have a majority membership.

"Conservatives" have complained that the Joint Committee has adopted positions contrary to SBC resolutions, but such a complaint indicates a lack of understanding of the nature of convention resolutions. While there are those who have sought to make the resolutions speak with the force of convention action, that is not their nature. They are meant to be influential only, not binding.

The fact is, however, that only once has the Joint Committee gone contrary to an SBC resolution.

"Conservatives" control the 18-member Public Affairs Committee, which is the Southern Baptist membership on the Baptist Joint Committee on Public Affairs. For about two years the Public Affairs Committee has been seeking to pull away from the Joint Committee and establish itself as Southern Baptists' agency for speaking in Washington. The Public Affairs Committee is the only SBC standing committee to have its own budget. The others are

budgeted through the Executive Committee. It is also the only committee to have more than one meeting annually. Now it plans to initiate a newsletter and hold an annual conference.

The Public Affairs Committee has been seeking also to have the Joint Committee Cooperative Program funds channeled through the Public Affairs Committee. The convention, however, has directed that the funds go directly to the Joint Committee. So while there was a committee to study the Joint Committee which reported to the 1987 convention, another committee has been authorized by the Executive Committee to report to the Executive Committee meeting in February. This committee's directive is to develop an alternate plan to accomplish the work of the Joint Committee and to distribute the funds going to the Joint Committee.

All of this would be understandable if there had been a lack of effectiveness on the part of the Joint Committee, but it has been a highly effective operation. There certainly would be room to fear that if Southern Baptists were to dissociate ourselves from the Joint Committee, whatever it was that we put in its place would not be nearly as effective. In the meantime, the Joint Committee would still be there doing its effective work; but if there were disagreements between



the two bodies, there would be a Baptist fight in Washington.

We don't need that.

Let's keep the Joint Committee as it is. We can continue to seek to influence its actions within the framework of its operation. We have been doing that very well all along.

The Baptist Joint Committee on Public Affairs and its predecessor

organization, the Public Relations Committee, have been serving Southern Baptists very well for more than 50 years. Southern Baptists began what is now the Baptist Joint Committee. We invited the American Baptists to join us, and the idea grew. It would seem a shame to desert something that we initiated and have nurtured for all of these years.

It is still a usable operation.

## Guest opinion . . .

### Clarke College facts

By Earl Kelly

No person in Mississippi Baptist life has a greater appreciation for the contribution which Clarke College has made to Christian Education than I. Their graduates have enriched Baptist life in the churches, homes, and businesses of our state and served as missionaries around the world. I greatly admire the dedicated Clarke faculty, who have a long history of having received sub-standard salaries. Neither would any person be prouder than I if Clarke could attract enough students to ensure its continuing healthy existence and contribution to Christian Education.

I sincerely hope its fortunes can change in 1989. If they do not, this board (Mississippi Baptist Convention Board) and 661,000 Mississippi Baptists will necessarily grapple with its problems again in the 1990 Convention. Intelligent decisions require unselfish prayer and deliberation of facts. If this board should have to make hard decisions based on fact, it will need to have a few facts that have received little emphasis.

1. It is a fact that Clarke has a fall enrollment of 111 FTE (full time equivalent — a student taking 12 semester hours of work).

2. It's a fact that there are 42 ministerial students enrolled at Clarke. This represents 14.1 percent of

the 296 ministerial students enrolled on all four Baptist campuses — Mississippi College 102, William Carey 82, and Blue Mountain 70.

3. It is a fact that the amended 1989 budget will be providing \$3,185.80 for each of the 111 Clarke students while providing an average of \$728 for each of the 4,433 students enrolled at the other three Baptist schools.

4. It is a fact that if the per-student allocation granted Clarke were given all the other Baptist schools, the Christian Education section of the convention budget would require over 14 million, leaving not one penny for any other Mississippi Baptist cause!

5. It is a fact that when the Cooperative Program allocation is combined with the Clarke tuition (\$80 per semester hour), it costs more to educate a student at Clarke than at any of the four Baptist campuses — \$4,145.80 per student.

— Blue Mountain College — \$90 per semester hour, \$2,529 per student.

— Mississippi College — \$120 per semester hour, \$2,047 per student.

6. It is a fact that the reduction of administrative funding was not and is not the sole cause of the deficits at Clarke. Clarke had incurred deficits for 13 consecutive years prior to the merger and at a time when it was receiving full administrative funding.

7. It is a fact that Clarke has incurred a deficit of over \$1,000,000 during the past 20 years and in the process has spent every penny of its unrestricted endowment.

8. It is a fact that the president of Mississippi College informed the convention that an enrollment of 300 students at Clarke would be necessary if it were to operate in the black.

9. It is a fact that of the 47 senior colleges and universities and five junior colleges being operated by Southern Baptists, Clarke is the only college whose enrollment has dropped below 300 FTE students.

These facts can only be changed by reaching an enrollment of 300 or more students. The dedicated and loyal Clarke alumni are the most logical ones to make this happen. Let us pray that they can make it happen.

Earl Kelly is executive director-treasurer of the Mississippi Baptist Convention Board.

Hope is the leavening to life. The opposite of hope is despair. If there is no hope, there is no joy, no positiveness; there's no going on. Without hope there is no life. Hope is the key to life, recovery from sickness, forgiveness of sin. Without hope, all is lost. — Linda S. Leach, Greenville

## Guest opinion . . .

### "Because we have been given much"

By W. Gary Creech

Our Lottie Moon theme this year is "Because we have been given much." December 4-11 has been designated as The Week of Prayer for Foreign Missions for 1988. I ask you to think for a moment concerning our theme. Lynne Bates, one of our missionaries from Portugal, said, "Because we have been given much, we as Southern Baptists have the privilege, the resources and the responsibility to fulfill the Great Commission to go across the street and across the world." We all have a responsibility to foreign missions. Our Lord Jesus Christ commanded us to go into all the world. The emphasis is on "making disciples as we go." We must do this not only at home, but also unto the ends of the earth.

The reason we do this is because we have been given much. Our Lord Jesus died for us all, thus we have a story to tell to the nations. The Lottie Moon Christmas Offering is our best vehicle for accomplishing our goals in Bold Mission Thrust. Having been established over 100 years now, the Lottie Moon Christmas Offering is still providing much-needed supplementary support for our foreign

mission enterprise. We Southern Baptists can continue to reach new highs if we will give to this worthwhile endeavor.

The Cooperative Program has always been the major artery for our support of world missions, but this should not diminish the Lottie Moon Christmas Offering. There is a common misconception today that exclaims this offering is extra support for foreign missions. But the truth is that it supplements the Cooperative Program support of World Missions up to 50 percent.

Furthermore, it is significant that we pledge this offering during the Christmas holiday season. Someone once said, "I would never give a more expensive gift at Christmas than my Lottie Moon gift." It is my prayer that more of us would make such a bold commitment of our lives. Each one of us has been saved by the blood of the lamb; therefore, we should be committed to the task of evangelism and missions. You and I may not be able to go, but we can send others in our place. By supporting the Lottie Moon Christmas Offering, you can do just

(Continued on page 4)

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# Mississippi College gets \$1 million gift

Memphis entrepreneur Kemmons Wilson, who founded Holiday Inns of America, Inc., has committed a deferred gift of \$1 million to Mississippi College from the Wilson Foundation.

The gift has been earmarked for the Wallace Johnson Scholarship fund. The late Wallace Johnson, a friend and Holiday Inn business partner of Wilson's, was a long-time benefactor of Mississippi College.

The gift to Mississippi College is part of a \$6 million commitment by Wilson to higher education and community efforts. Five other institutions, Rhodes College of Memphis, Memphis State University, Ouachita Baptist University of Arkadelphia, Ark., University of Alabama, and the Community Foundation of Greater Memphis, will also receive \$1 million each.

Wilson, who did not attend Mississippi College or any of the colleges or universities receiving gifts,

and in fact, never finished high school, explained that his gifts are intended to benefit future generations of college students. Wilson's father died when he was a baby, and he had to drop out of Central High School in Memphis his senior year to help support his mother and himself.

Wilson's gift in memory of Wallace E. Johnson and for the benefit of the Wallace E. Johnson Scholarship Fund at Mississippi College honors a man who developed a strong love for the Clinton college. In 1986 the Wallace E. Johnson and Alma E. Johnson History Room was formally dedicated on the second floor of the Leland Speed Library.

The three-room suite was established after Mr. and Mrs. Johnson presented their lifelong collection of memorabilia and artifacts to Mississippi College.

## November gifts total third largest in history

Near record giving in November placed Mississippi Baptists within one percent of their Cooperative Program budget goal for the first 11 months of the year, according to an announcement by Earl Kelly, executive director-treasurer of the Mississippi Baptist Convention Board.

November giving totaled \$1,871,842, the third largest single month of giving in Mississippi Baptist history.

Total giving for 1988 is \$17,189,131,

which is only \$149,619 (or .86 percent) under the pro rata budget. That amount is also \$695,294 more than that given in the first 11 months of 1987, a 4.22 percent increase.

The 1988 goal is \$18,915,000. To reach that goal, Mississippi Baptists will have to give \$1,725,869.

Cooperative Program gifts are used to support missions, Christian higher education, and leader training in Mississippi and around the world.

## Carey trustees take look at financial situation

By Tim Nicholas

At a closed meeting of William Carey College trustees last week, members elected Joe Dale as chairman, voted to purchase liability insurance, and received written responses from the administration to recent charges of administrative and financial malfeasance.

Following the opening prayer, then-acting chairman Dale asked the Baptist Record reporter to leave. In addition to Dale, a Prentiss layman, who was unopposed, trustees elected Elise Curtis of Collins, vice chairman, and John D. Thomas of Hattiesburg, treasurer.

In addition to approving liability insurance purchase, trustees also approved sale of college-owned land valued at \$50,000 for the Mississippi Mission endowment program. The sale price was to be \$22,500. And donated acreage in Starkville was to be bid on by interested purchasers.

Carey President Ralph Noonkester has been at the center of the controversy at Carey. In September trustees voted not to renew his contract past his 65th birthday next year. No trustee changed his or her vote, but Noonkester supporters on the board voted a reversal of that event on Nov. 3.

Noonkester read a report to the trustees at the Nov. 29 meeting in Hattiesburg. In it, he expressed appreciation for the support he has received from friends and patrons of the col-

lege and he outlined reasons for staying on as president of Carey. He said that when the Southern Association of Colleges and other accrediting agencies begin evaluations of Carey in 1989, "it is absolutely necessary that these accrediting teams discover stability in the academic and financial programs of the college," he said.

Noonkester said "the financial program of the college must be stabilized and a realistic financial plan for the nineties must be carefully devised by the trustees."

And Noonkester said the school needed "a new program of denominational relations" to link Carey with its constituency, the Mississippi Baptist Convention.

He said that for those reasons, "I will remain in the presidency of William Carey College until the reaffirmation of accreditation can be accomplished and until the financial program of the college can be stabilized."

Noonkester added that he had not had a formal contract since his first one-year contract in July of 1956. He called the continuing relationship between himself and the trustees "a covenant of cooperation." He said he expects this same covenant to continue.

The written responses from administration members were made to accusations from a minority report of board members, and given by trustee

(Continued on page 4)

The Second Front Page

# The Baptist Record

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## Kelly sets retirement date for August 15, 1989

By Don McGregor



Earl Kelly

Earl Kelly, executive director-treasurer for the Mississippi Baptist Convention Board for more than 15 years, has announced his pending retirement and has set the date as Aug. 15, 1989. He will be 66 on Dec. 16.

The announcement was made during the Convention Board meeting this week in Jackson.

Kelly became executive director at the time of the Mississippi Baptist Convention in 1973. He had, however, become executive director-elect on Aug. 16 of that year, to succeed W. Douglas Hudgins. Kelly came to his present position from the pastorate of Ridgecrest Church in Jackson. Before that he had been pastor of First Church, Holly Springs.

Under Kelly's administration the annual Cooperative Program budget for the state has risen from \$5.2 million to more than \$20 million for 1989. The portion going to missions causes outside the state has continuously risen from less than 30 percent to 37.5 percent for next year.

During his administration Gulfshore Baptist Assembly has been rebuilt following its destruction by Hurricane Camille in 1969, and additional construction to the assembly complex is under way at this time.

A new Royal Ambassador camp, Central Hills Baptist Retreat, has been installed near Kosciusko after the loss of the previous camp, Kitiwake, to the same hurricane.

Recently the Convention Board made arrangements to buy the Mississippi Employment Services building directly behind the Baptist Building to relieve crowded conditions at the Baptist Building.

Kelly initiated the \$40 million endowment campaign for Mississippi College, William Carey College, Blue Mountain College, and the Mississippi Baptist Children's Village that was completed earlier this year.

The office of program director has come into being since the beginning of Kelly's tenure, and four new departments of work have been added. They are Church-Minister Relations and Annuity, Church Administration and Pastoral Ministries, Broadcast Services, and computer operations.

Kelly has served as president of the southwide organization of executive directors and on several committees for Southern Baptist Convention endeavors.

During his tenure his wife, Amanda, died. The Kellys earlier had lost a son. Following the death of his first wife, Kelly married Marjorie Rowden, a former missionary to Israel whose husband had died. She had become public relations director for William Carey College. After their marriage one of Marjorie Kelly's children, Ric Rowden was killed in an automobile accident.

Before becoming executive director-treasurer for the Mississippi Baptist Convention Board, Kelly was a member of the board and served as chairman of its Executive Committee. He was also president of the Mississippi Baptist Convention in 1965 and 1966. He was a member of the Mississippi Baptist Education Commission and a trustee for Mississippi Baptist Seminary. He was also a trustee for Southeastern Seminary.

Kelly is a native of Ecu in Pontotoc County. He was graduated from Ecu High School and Sunflower Junior College before receiving the bachelor of arts degree from Mississippi College. He received the bachelor of divinity, master of theology, and doctor of theology degrees from Southern Seminary.

Early in his tenure Kelly initiated the Decade of Advance in Mississippi. While many of the objectives were merged into Bold Mission Thrust, most of them were realized. The state now has nearly 2,000 churches. He

also initiated the partnership arrangement with the Southern American countries of Paraguay, Uruguay, and Argentina and made several trips to that area during the arrangement. He has been a leader also in arranging for the partnership agreement with Japan Baptists that will see Mississippi churches teaming with Japanese churches to observe the 100th anniversary of Baptist work in Japan.

He has made trips to China and to Russia and served as host for a delegation of Russian pastors to visit Mississippi. He has also taught in a Baptist school in Kenya.

Kelly's statement to the Convention Board was as follows:

In 1973 the Mississippi Baptist Convention Board elected me as its Executive Secretary-Treasurer. I accepted this responsibility as a sacred trust of which I have been keenly aware every day of my life since that time.

Now, at age 65, I want to announce to you my plans for retiring from this position Aug. 15, 1989. On that date I will have completed 16 years of very rewarding service, for which I am indebted most of all to my Lord. Following Aug. 15 I look forward to ministry in other areas as He leads.

During the past 15-plus years, we Mississippi Baptists have made remarkable strides in our assigned work. Credit is due —

To a chain of committed staff members, each with a highly developed skill

To a series of wise, mission-minded, Board members such as you

To supportive pastors and other church staff ministers all across our state

And, to literally thousands of dedicated lay persons without whom we could have done nothing.

These past years have been bathed in prayer and hard work by all of the above groups and individuals.

Our Convention Board policy assigns the Executive Committee of this board, whom you have elected, the task of finding my successor. I urge you to join me in praying daily for these men as they become involved in a very serious assignment. GOD'S WILL for our Convention is what we ALL desire.

Devotedly,  
Earl Kelly

## Board elects Executive Committee

Elected by the full membership of the Mississippi Baptist Convention Board to the Executive Committee were 13 members in addition to the three officers of the convention board. Board officers who are included on

the Executive Committee are Donald O'Quin, president; Bartis Harper, vice president; and Rex Yancey, secretary. Other Executive Committee members are Robert Calvert, Charles Nestor, Ed W. Holmes, Martin

Hayden, Ingram Foster, David Sellers, Larry Otis, Keith Gordon, Eugene Dobbs, P.J. Scott, Bill Duncan, Lannie Wilbourn, and W. W. Walley. The Executive Committee will elect its own officers.



# Carey trustees take look at financial situation

(Continued from page 3)

David Spencer of Long Beach during a Nov. 14 joint meeting of Carey trustees and the Mississippi Baptist Christian Education Commission. At that meeting, Carey trustees responded unanimously to a suggestion by the commission that the commission would study the problems at Carey if asked by the Carey board.

The Education Commission has already held its first meeting concerning the inquiry. Chairman William Stewart told the Baptist Record that all meetings during the ongoing investigation will be closed.

Joe Riley, Carey's comptroller, wrote in response to the "list of concerns" from the minority group of trustees. Riley's report indicated that the college's interim financing increased \$500,000 in 1987-88 to meet both current fund and plant fund expenses and that "monies budgeted to meet ongoing operating expenses are currently tied up in receivables and real estate." He said a full time collection officer has been employed to pursue delinquent student tuition and loan accounts. And he reported that "although we are lagging about 60-90 days behind on payments to publishers (for instructional supplies and textbooks), the business office is consistent in making payments to them."

Riley's report acknowledged that "endowment funds of \$234,601 received in 1988 from the sale of Methodist Hospital lots were used to retire the tail end of the 1986 MEFA Revenue Bonds." Concerning a minority report of a \$2 million deficit, Riley wrote, "The minority report is looking only at the liability side of the balance sheet when making reference to a \$2 million deficit. On the asset side of the

ledger are current assets of \$2,173,596 which, when converted to cash would more than offset the amount referred to in the report as a deficit."

Concerning a land swap which lost money for the college on paper, Riley wrote that though the Gillespie property was estimated at \$1 million by the college, an appraiser listed its value at \$725,600. The school exchanged this property for several lots at Methodist Medical Park owned by Dick Thompson. The school later sold these lots over three years' time to Methodist Hospital for a total income of \$466,886.44.

And concerning the "Tatum land gift," Riley wrote that "As the minutes of the Trustees reflect, the donor did specify that the college was to build the three-lane boulevard. Also, the college has subsequently paid \$22,163 for clearing the right of way for this road. However, the deeds to the Tatum land gift make no reference to the stipulation that the boulevard be constructed by the college."

J. V. McCrory, academic vice president, responded to other concerns. He wrote concerning the charge of nepotism in the case of Myron Noonkester, son of the president, being promoted to chair of the department of Social Science, "Dr. Myron Noonkester's rise to Chairman of the Social Science Department has taken six years; hence, the title was well-earned after a trying-out period as an instructor in the department, where he is now associate professor. The man in the department with greater tenure (Milton Wheeler) was serving as vice president for student affairs at the time Dr. Noonkester was assigned this responsibility. Further, the president's intentions to 'get his son positioned to become elected as the next president' is purely

speculative and undocumented."

McCrory also wrote that "of the 13 new and replacement faculty hired for the fall term, 1988, seven are Baptists." He said that "Information about the denominational preference of faculty is available at board meetings without reservation, no reluctance intended."

McCrory noted changes at the Carey School of Nursing at New Orleans which are helping to maintain a friendly relationship with Southern Baptist Hospital where the school is housed and to raise morale of the nursing students.

Hugh Dickens, administrative vice president, reported concerning administrative problems. He noted 24-hour security service on the Hattiesburg campus is provided by work study students and supervised by a non-student director, and that the coast campus has work study student security 10 p.m. to 3 a.m. weeknights, and 8 p.m. to 3 a.m. on weekends and supervised by the plant/grounds supervisor who lives on campus.

Steve Smith, dean of students, reported concerning an incident on the coast campus. "... a male was apparently stabbed or attempted suicide in the apartment of a female student. The office of student development has not determined that he was living with her. This incident seems to have been the result of a domestic argument between the boy and the girl. Another student called the Gulfport police, but the student development office has not determined that they were riot police or that they completely surrounded the building."

In other business, the trustees decided to work as a whole in regard to the Education Commission's investigation of Carey's finances and administration.

## Senators prefile legislation to exempt churches from sales tax

A group of five Baptist senators and a Methodist senator has prefiled legislation for next year's state legislative session that would exempt churches from paying sales tax.

"The need for this was brought to light by a recent State Tax Commission finding that some churches have not been paying the use tax on items purchased out-of-state. Estimates are that the unpaid taxes for items bought since July, 1985 could amount to some \$7 million," a statement by the group said. "Although the Tax Commission is allowing churches to do a self-audit or request an audit by the Commission and pay the due taxes without penalty by December 31, we think that we just need to do away with the taxes for churches all together."

In addition to exempting churches from sales tax on items bought in Mississippi or out-of-state, the bill includes a provision exempting the records of a religious institution from being examined by the Tax Commission unless the Commission shows by reasonable evidence that the religious institution is not operating on a non-profit basis.

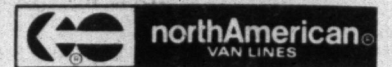
The senators pointed out that a number of businesses and organizations are exempt from sales tax, including certain hospitals and schools, orphanages, old men's and women's homes, YMCA and YWCA, Boys' and Girls' Clubs, Salvation Army, Muscular Dystrophy Association, Multiple Sclerosis Society, Junior Auxiliaries, alumni associations of state-supported colleges and universities, domestic violence shelters, and museums of art.

Further, the statement said, the sales tax does not apply to the sale of newspapers, periodicals, coffins, certain medicines, food and drink from vending machines, and Girl Scout cookies.

"If all these businesses, organizations, and items are exempt, there is no reason that churches should not be given this same privilege. Nonprofit churches should be able to use all of their income for their cause in spreading the gospel," Thames said. The bill specifically defines religious institutions which are to be exempt as "churches, synagogues, and established physical places for worship in this state at which non-profit religious services and activities are regularly conducted and carried on."

The items for which churches are to be exempted from sales tax are those which are to be used in the propagation of the gospel or in carrying on the customary nonprofit religious activities. The bill also exempts churches from collecting sales tax on items such as those sold in fundraisers as long as the earnings do not go to the benefit of any private group or individual.

The five Baptist senators are Barbara Blanton of Brandon, Jack Gordon of Okolona, Bill Harpole of Starkville, Billy Thames of Mize, and Rob Smith of Richland. The Methodist senator is Bunky Huggins of Greenwood.



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## "Because we have been given much"

(Continued from page 2)

that. Our national goal has been set at \$84 million. What is your pledge? What can you do as a church? I challenge you to set a goal.

You might ask, "What can I do to help?"

First, I hope that you will make this a matter of earnest prayer. Prayer can move mountains. One of our missionaries recently commented, "Please pray for us. I plan things on my birthday or when I know people are praying. . . . Some of the biggest advances that we have achieved has been when I knew people were praying for me on my birthday or when I knew 2,000 women were praying for me at Ridgecrest." Because we have been given much, is it not the least that we can do?

Moreover, pray for specific prayer requests. Call out a specific missionary by name when praying. Pray for lost souls that may come under conviction. Pray without ceasing.

Furthermore, call the Foreign Mission Board's prayerline. Foreign Mission Board President, Dr. Keith Parks will be announcing the latest prayer concerns during this Christmas season. The toll-free number is 1-800-ALL-SEEK. Join thousands of fellow Baptists in focus-

ed prayer for millions yet needing the salvation message in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth.

Secondly, I hope that you will commit yourself to sponsoring a foreign mission study in your church or a World Missions Conference. Both of these are a great means of helping our people to become more mission-minded. Because we have been given much, should we not educate our people in the cooperative way of doing things? Missions education can and will work if we will give it a try. Moreover, it is possible that, as a result, some of our people may become called to the mission field.

Because we have been given much, we should be interested in missions in our own backyard. But I personally like the famous words of the late Dr. James Baker Cauthen, who said, "If God doesn't call you to stay — THEN GO!"

Mission studies and World Missions conferences provide the atmosphere for missions education. The primary focus is winning folks to Christ Jesus as Savior and Lord. The means by which this is done is by and through the Lottie Moon Christmas Offering. A recent speaker in a World Missions Conference exhorted, "Are you a missionary or a mission field?" Surely

friends, the fields are white unto harvest.

Third, I hope that you will commit yourself to give liberally to the Lottie Moon Christmas Offering. Presently, we are falling short of our goals. Dr. Parks has been forced to apply a 12 percent, across-the-board, cut in world missions operating funds for 1989. In addition to this, many of our missionaries are subjected to foreign governments that are plagued by 600 percent inflation rates. You can imagine what this does to an already low mission salary and support. We do not want to cut back, but we may have to.

Because we have been given much, let us commit ourselves to a greater commitment to giving through the Lottie Moon Christmas Offering. God will bless our efforts and multiply the harvest. Because we want to do so much more, we need more money to increase the budget so that our Foreign Mission Board can send more missionaries into the mission field for God's service. We can give the gift of life. I could not think of a better Christmas present to give than that. May we be bold givers because we have been given much.

As Southern Baptists, we have prided ourselves by exclaiming that we are a missions people. Moreover, we claim that we get our mandate from



# Convention adopts 12 resolutions

## No. 1 RESOLUTION OF APPRECIATION

BE IT RESOLVED, that we express grateful appreciation to:

1. The members, pastor, and staff of First Baptist Church and to numerous volunteers who graciously served in registration and many other areas.

2. The inspirational speakers, instrumentalists and singers for their stirring messages.

3. The Order of Business Committee for a job well done.

4. Our Convention President, Dr. Jim Futral, and the other officers and committees who have so faithfully served this Convention.

## No. 2 RESOLUTION ON PORNOGRAPHY

BE IT RESOLVED, that the messengers of the Mississippi Baptist Convention go on record as affirming the role of the bivocational minister as one used of God in the Work of His kingdom;

BE IT FURTHER RESOLVED, that we support the enactment of further legislation that would curtail the sale of such material and support strict enforcement of all legislation to curb the invasion of pornography into our communities; and

BE IT FURTHER RESOLVED, that we urge the churches to become involved in the continued fight against pornography and obscenity in their communities.

## No. 3 RESOLUTION ON CHILD ABUSE

BE IT RESOLVED, that we the messengers of this convention call Mississippi Baptists to be alert to the heinous crimes of child abuse and that we do everything within our power to protect children, to educate parents, and to redeem families, and

BE IT ALSO RESOLVED, that we urge the churches of the Mississippi Baptist Convention to take the lead in their communities to "save the children."

## No. 4 RESOLUTION ON ALCOHOL

BE IT RESOLVED:

(1) That once again we reaffirm our position as opposing any use of alcohol as a beverage,

(2) That we oppose the advertising of any kind of alcohol beverage on television or radio, in newspapers, or by any media,

(3) That we continue to educate our youth and others to the harmful effects of alcohol and other drugs, and

(4) That we urge our churches to support local and state authorities in the enforcement of the laws prohibiting driving under the influence of intoxicating beverages.

## No. 5 RESOLUTION OPPOSING GAMBLING

BE IT RESOLVED, that we encourage churches of the Mississippi Baptist Convention to vigorously oppose a state lottery, parimutuel gambling, casino gambling, bingo, and all other forms of gambling in our state on the grounds that gambling is a danger to the moral and economic fiber of our state and is not in the best interests of the majority of the citizens of the state of Mississippi; and

BE IT FURTHER RESOLVED, that we encourage our churches to utilize their educational organizations to aggressively educate our people to

the dangers and evils of gambling; and

BE IT FURTHER RESOLVED, that we urge all Mississippi Baptists to make known to their legislators their vigorous opposition regarding any attempts by the state to utilize any form of gambling as a means of raising state revenues; and

BE IT FINALLY RESOLVED, that we express our appreciation and support of those leaders in government who oppose the legalization of gambling and make every effort to serve the people through good government.

## No. 6 BIVOCATIONAL MINISTERS

BE IT RESOLVED, that the Mississippi Baptist Convention meeting in annual session November 14-16, 1988, go on record as affirming the role of the bivocational minister as one used of God in the Work of His kingdom;

BE IT FURTHER RESOLVED, that this convention encourage Mississippi Baptists to provide encouragement and enhancement to bivocational ministers as we work to carry out Bold Mission Thrust;

BE IT FURTHER RESOLVED, that this convention encourage ministry students to be alert to the need to choose and nurture a second vocation as an enabler for ministry;

BE IT FURTHER RESOLVED, that Mississippi Baptist churches be encouraged to consider strengthening their programs, ministry, and outreach through the use of bivocational staff persons;

BE IT FURTHER RESOLVED, that the church sponsors of new congregations be encouraged to utilize bivocational ministers to initiate new work.

## No. 7 RESOLUTION ON RACE RELATIONS

BE IT RESOLVED, that the Mississippi Baptist Convention reaffirm its belief in the authoritative teachings of scripture on matters of relations among races and ethnic groups, and encourage our churches to teach and preach, and

BE IT FURTHER RESOLVED, that we encourage Mississippi Baptist congregations to promote harmony among the races by observing our denomination's Race Relations Sunday in February, and

BE IT FURTHER RESOLVED, that we encourage local congregations to develop ways of promoting better racial understanding by cultivating closer ties between Southern Baptists and Black Baptist congregations, and

BE IT FURTHER RESOLVED, that we call on individual Baptists to work as citizens to promote governmental laws and policies which insure "justice for all."

## No. 8 RESOLUTION ON WORLD HUNGER AND POVERTY

BE IT RESOLVED, that we, the messengers to the Mississippi Baptist Convention, meeting in Jackson, Mississippi, November 14-16, 1988, reaffirm our responsibility to feed the hungry, clothe the naked, and minister to the sick as unto Christ Himself (Matthew 25:41-45); and

BE IT FURTHER RESOLVED, that we oppose individuals, movements, institutions, and economic systems that oppress or create disadvantage for the poor; and

BE IT FURTHER RESOLVED, that Mississippi Baptist churches be encouraged to observe World Hunger Day each year; and

BE IT FINALLY RESOLVED, that Southern Baptists of Mississippi be encouraged to make sacrificial gifts to the hungry and impoverished in their own communities and around the world.

## No. 9 RESOLUTION ON PEACE

BE IT RESOLVED, the messengers to the Mississippi Baptist Convention meeting November 14-16, 1988, reaffirm our historic Baptist commitment to peace as a goal in personal, social, and intentional relationship.

## No. 10 RESOLUTION ON CHRISTIAN INTEGRITY

BE IT RESOLVED, that the Mississippi Baptist Convention in the 153rd Annual Session meeting at the First Baptist Church, Jackson, MS, November 14-16, 1988, encourage Mississippi Baptists to demonstrate the example of integrity as seen in our Lord Jesus Christ

## No. 11 RESOLUTION ON PRIESTHOOD OF BELIEVERS

BE IT RESOLVED, that the Mississippi Baptist Convention affirm its belief in the doctrine of the priesthood of the believer.

Be it further resolved that we believe Christ is our high priest and through him every born again believer has direct access to God without need of any human priest and that every believer has the right and responsibility to interpret scripture under the guidance of the Holy Spirit."

## No. 12 RESOLUTION ON POSITION OF MORAL AND ETHICAL ISSUES

BE IT RESOLVED, that Mississippi Baptists desire to make it known that we in no way endorse these positions espoused by the trustee from Mississippi on the Christian Life Commission; and

BE IT ALSO RESOLVED, that we reaffirm that Jesus' love for all peoples in the whole world represents the attitude of Mississippi Baptists.

Other Actions by the Resolution Committee:

(1) Resolution Hiring of Teachers — referred to Boards of Colleges.

(2) Resolution on Clarke College — no report due to action of Mississippi Baptist Convention.

(3) Resolution on State Use Tax — no report; forwarded to Christian Action Commission.

## Volunteers needed

Nine women are needed to go to France on a volunteer mission trip sponsored by Mississippi WMU. The assignment is to teach VBS to the missionary children during the annual Mission Meeting. Dates for the trip are March 30-April 12, 1989.

"If you could go, please contact me at 968-3800 as soon as possible," said Monica Keathley, consultant, state WMU.

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## ACTS

NOVEMBER 1988

CT	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5:30	The Joy of Music/ Diane Bash	Sergeant Preston of the Yukon	Adventures of the Lone Ranger	Great Churches of America (I)	Carnegie Hall	Great Churches of America (II)	The Bible and Life
6:30	Christopher Closeup	The Class Kid	The Class Kid	Life Today	Life Today	Life Today	The Good News
7:30	First Love	30 Wall Street	Christian Lifestyle	Word of Life	Campus Review	Insight	Sunshine Factory
8:30	Wanted: A Good Man	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory
9:30	ACTS Methodist Hour	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Lone Ranger
10:30	Come Alive	One in the Spirit	Catch the Spirit	Joshua World	30 Good Minutes	Christian Lifestyle	Come Alive
11:30	James Planning	Sergeant Preston of the Yukon	Adventures of the Lone Ranger	Come Alive	Carnegie Hall	Great Churches of America (I)	Pagan Theatre
12:30	Catch the Spirit	The Class Kid	30 Men	What's Happening	What's Happening	What's Happening	What's Happening
1:30	James Planning	Life Today	Life Today	Life Today	Life Today	Life Today	Life Today
2:30	Great Churches of America (I)	Life Today	Life Today	Life Today	Life Today	Life Today	Life Today
3:30	The Bible Hour	30 Wall Street	U.C. Video News	Word of Life	Campus Review	Campus Review	Plant Green
4:30	Sunday Selection	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre
5:30	COPE	COPE	COPE	COPE	COPE	COPE	COPE
6:30	Love Worth Finding	Psychiatry and You	Psychiatry and You	Psychiatry and You	Psychiatry and You	Psychiatry and You	Sunshine Factory
7:30	The Joy of Music/ Diane Bash	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory	Sunshine Factory
8:30	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Lone Ranger
9:30	First Love	Adventures of the Lone Ranger	Great Churches of America (I)	Carnegie Hall	Great Churches of America (II)	Sergeant Preston of the Yukon	Pagan Theatre
10:30	Wanted: A Good Man	30 Men	What's Happening	What's Happening	What's Happening	What's Happening	What's Happening
11:30	ACTS Methodist Hour	Life Today	Life Today	Life Today	Life Today	Life Today	Life Today
12:30	Life Together	Search	Word of Life	Campus Review	Created to Be One	James Planning	Sing Out America
1:30	The Bible Hour	The Joy of Music/ Diane Bash	Catch the Spirit	First Love	Wanted: A Good Man	30 Wall Street	The Bible and Life
2:30	Richard Jackson	COPE	COPE	COPE	COPE	COPE	COPE
3:30	The Joy of Music/ Diane Bash	Encore Theatre	Encore Theatre	The Bible Hour	Encore Theatre	Encore Theatre	Encore Theatre
4:30	Wanted: A Good Man	Adventures of the Lone Ranger	Great Churches of America (I)	Life Today	Life Today	Life Today	Life Today
5:30	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Slippy, the Bush Kangaroo	Lone Ranger
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3:30	First Love	Adventures of the Lone Ranger	Great Churches of America (I)	Carnegie Hall	Great Churches of America (II)	Sergeant Preston of the Yukon	Pagan Theatre
4:30	Wanted: A Good Man	30 Men	What's Happening	What's Happening	What's Happening	What's Happening	What's Happening

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## Convention sermon

# Wander in wilderness or possess the land?

By Bobby C. Perry  
Numbers 13, 14

Thank you Mr. President. I doubt that I can properly convey to you and the convention how honored I am to be asked to bring this convention sermon. It is a personal honor for me and my family. My mother and father were blessed with six children — one daughter, Robbie, who is married to Gene Triggs. Both are active members of FBC, Yazoo City.

Then, there were five boys of whom three are Baptist ministers — Huey, director of the Chaplains Division of the Home Mission Board; Randall, pastor of FBC, Gainesville, Fla. O. E. and Jerry are registered pharmacists and active leaders in the Methodist and Baptist churches in Florence. My mother, now 81 years old and a widow for 20 years, is present here today.

My wife, helpmate, and co-laborer in ministry, Sue, has been right by my side for 32 years. God has blessed our union with three lovely children — Steve and his family are active members of First Baptist, Madison, where Steve is a deacon. Cathy and her family are active members of FBC, Moss Point, where her husband, Jim, serves as deacon. Our youngest son, Dayn, a high school junior, is a member of First, Gulfport, along with his mom and dad. God has blessed our family!

I also consider this opportunity an honor for my fellow directors of missions here in Mississippi. Never before have you asked one of our number to preach the convention sermon while serving as a DOM.

Upon my graduation from seminary in 1967, I thought we would soon be heading back to Georgia where I had pastored and had made a lot of friends before coming to William Carey for my last year of college and to New Orleans Seminary. However, the door that opened for us was not in Georgia, but in Mississippi, and we have been here ever since.

During these years, I have always been impressed with the quality of leadership in our state convention — Chester Quarles, Doug Hudgins, and now Earl Kelly, men with dedication and untiring commitment to provide the kind of leadership needed to move our churches to fulfill the Great Commission. I stood in awe as I watched men such as John Barnes, Gordon Sansing, John McCall, and David Grant (to name a few) stand faithfully to the Word of God and provide leadership.

Today there is a difference — our trust level has dropped, and we categorize and label people without ever feeling their pulse and knowing their commitment.

The secretary of a pastor search committee called me just a few weeks ago and said, "Our committee is concerned about the schooling of some of the prospective pastors. I am going to read a list of schools and ask you to tell me which ones we should put a red flag beside." Friends, that is one example of the level of mistrust about which I speak.

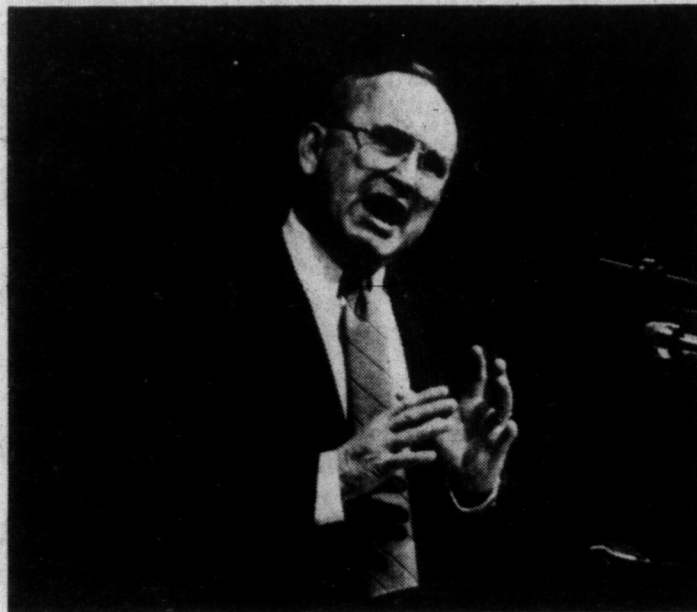
Since this seems to be the case — I would like to speak to this issue as I ask the question, "Will We Wander in the Wilderness or Possess the Land?"

### I. The Reason for Wandering

The first mistake of the Children of Israel was in desiring to spy out the land. It is certainly true that Numbers 13:1, 2 says, "The Lord spoke unto Moses, saying, 'Send thou men, that they search the land of Canaan.'" But the proposal did not emanate from the Lord. It had another origin, which was disclosed by Moses himself 40 years afterwards, "And you came near unto me, every one of you, and said, 'We will send men before us, and they shall search us out the land, and bring us word again'" (Deut. 1:22).

There are times when God will let us have what we want. Such was the case with Saul when Israel desired a king. Their self-will in desiring spies was a profound mistake. Had not God promised to give them the land, and could they not trust his choice? Why did they need to spy it out?

The second mistake was in receiving the pessimistic report of the majority of the spies. Up to a certain point, there was unanimity among them. "We came into the land whether thou sendest us, and surely it floweth with milk and honey, and this is the fruit of it." Then the majority said, "The people are strong, the cities are fenced and very great; and moreover, we saw the children of Anak . . . We be not able to go up against the people, for they are stronger than we" (Numbers 13:28, 31). However the two, Caleb and Joshua, replied, "If the Lord delight in us, then he will bring us into this land, and give it us" (Num. 14:8).



Bobby C. Perry

The difference in the two reports was this: the ten looked at God through the difficulties, while the two looked at the difficulties through God. And the people sided with the ten and turned aside to dwell long and sadly on the stupendous obstacles that would hinder their occupation of the land.

This was a fatal mistake. Unbelief never looks beyond the difficulties — the cities, the walls, the giants. It is always paranoid about them, dwelling on them, pitting them against its own resources. Faith, in contrast, though it never minimizes the difficulties, looks them straight in the eyes, turns from them, looks up into the face of God, and counts on him. This is what the people did not do; and for this reason alone they lost Canaan. "And the Lord said unto Moses, 'How long will this people not believe in me?'" (Numbers 14:11).

Their third mistake was in their murmuring, which proposed to substitute a captain for their friend and God-anointed leader. "All the congregation lifted up their voice and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron, and said, 'Would God that we had died in the land of Egypt' . . . And they said one to another, 'Let us make a captain, and let us return into Egypt'" (Num. 14:1-3).

This was doubtless the bitterest hour in Moses' life. They had proposed to elect a captain before, but it was when he was absent; this proposal was made to his face. The people he loved with passionate devotion, whose very existence was due to his intercession on the Mount when they were at the point of being destroyed, had forgotten all he had done. They actually proposed to supercede his authority; and if he would acquiesce to their desires, to leave him there. What utter agony — not only that he should be thus set aside, but that the anger of God should be thus provoked by the people he loved. And as he stands there, the voice says, "Tomorrow turn you, and get you into the wilderness by the way of the Red Sea" (Num. 14:25).

### II. The Result of Wandering

The people lost their objective and the door was shut to them. It meant wandering in the wilderness for 40 years. God said that he would not allow any of those who were over 20 years old to enter Canaan, except Joshua and Caleb.

Eleven days from the land of promise! But they turned back. They could have made 11 days of progress, but they chose 40 years of wandering.

This record tells the story of many a Christian life and in part the story of every life. Giants of selfishness and greed, far outranking the Anakims, oppose our advance! But when the returns are all in, the fact remains that there is one with us stronger than they!

Like the ten, we can be pessimists; or like the two, optimists. Like the ten, we can put difficulties between us and God and say we are not able, or like the two, we can put God between the difficulties and ourselves and say we are able!

We start out with high hope in the enthusiasm of our first love. Yonder lies the land of possibilities and achievement. Then the giants appear — giants of opposition from without; giants of fear from within. Our faith fails. We forget God. We compare our difficulties with our own strength rather than committing them to the great arm of God. Then we turn back into the wilderness of half trust, half victory, and whole despair.

This very thing has happened in our denomination. I may never have the opportunity to serve on the SBC Committee on Boards again. But theologically, I am qualified. I resent some saying that my pastor is too liberal to serve on one of the boards when I know that he believes the Bible from cover to cover, including the maps. Our level of mistrust has caused us to lose our objective and resort to wandering in the wilderness.

There are four great mountain peaks in the gospel: the Virgin birth, the death on the cross, the resurrection, and the great commission given at the meeting in Galilee. We may be theologically sound by affirming the first three. But, we miss our mission and our calling if we expend all our energies on theological purity and relegate to a secondary role the place of missions and evangelism.

Dr. Ken Chaffin has told the story of acting ugly with a lady at the laundry over the way they continually pressed his shirts. He was serving as interim pastor of a church in Fort Worth at the time. One night he and one of the laymen went out to witness to some unsaved neighbors of the layman. To his utter surprise the lady who answered the door that night was the lady that had been the object of his wrath at the local laundry. He said, "Needless to say, my witness was ineffective because of the high priority I had given to my shirts."

Will we as a denomination continue our debate and political maneuvering at the expense of missions and evangelism? There are all kinds of red flags being waved on the horizon. Baptisms are continuing to decline, and our mission boards are scrambling to deal with a shortage of funds. Our own association is, for the first time in many years, faced with decreasing income in our churches, and as a result, gifts to associational missions and the Cooperative Program have dropped.

Across these eight years, I have had the unenviable task of mediating a number of church squabbles. A body of people will never turn the corner until there is genuine repentance and a turning from the side streets of petty issues to the main thoroughfare of missions and evangelism.

We have lost our objective as a denomination and are running the very real risk of becoming a "has been" evangelical group.

### III. The Return from Wandering

An earlier opportunity had been missed by the children of Israel, but the dream of entering the land was alive in the hearts of Caleb and Joshua and a new generation. How was such a task to be accomplished?

They must redefine the objective. Enter the land! That is why they were discontent as slaves in Egypt. They had never been in the land, but they knew that was where they were supposed to be — not forever wandering in the wilderness, but in the land.

They must recognize God's anointed leader. Joshua steps to the forefront. Listen to what God says in Joshua, chapter 1, "Moses my servant is dead; now therefore arise, cross this Jordan, you and all this people, to the land which I am giving to you, just as I spoke to Moses. Every place on which the sole of your foot treads, I have given it to you . . . I will be with you; I will not fail you or forsake you" (verses 2, 3, 56).

They must reaffirm God's plan. God's plan was not to impart an expertise in warfare, but to provide an exercise in faith. The strength of man consists of finding out the way God is going, and then getting in step with him. Learn to go God's way! Not passive or active fighting, resisting or revolting against divine authority, but — as thou wilt, what thou wilt, when thou wilt!

Oh, Southern Baptists, Oh, Mississippi Baptists, will Bold Missions become nothing more than a nice slogan or a wasted dream that died on the vine like a luscious cluster of ripe grapes that was never picked? Will we resort to wilderness wanderings amidst the theological debate and political maneuvering and watch God raise up another people, or will we go in and possess the land?"

Bobby C. Perry is executive director, Gulf Coast Baptist Association.

## Stanley proposes alternative to Operation Rescue

ATLANTA (BP) — Charles Stanley, who opposed the anti-abortion protests of Operation Rescue in Atlanta this summer, has endorsed a different plan to close down the city's abortion clinics.

Stanley, pastor of First Baptist Church and a former president of the Southern Baptist Convention, has endorsed the American Rights Coalition, according to a report in the Atlanta Journal-Constitution. The

American Rights Coalition, based in Chattanooga, Tenn., seeks to close abortion clinics through malpractice suits.

More than 1,000 evangelical Christians, including members of Stanley's church, were jailed for participation in Operation Rescue, an interdenominational effort to block entrances to Atlanta's abortion clinics.

During the heat of the protests, Stanley opposed the group's tactics as

unbiblical but stated his continued opposition to abortion. Operation Rescue unnecessarily broke the law to accomplish its goal of closing abortion clinics, Stanley said.

According to the Journal-Constitution, Stanley hosted a meeting of 125 Atlanta-area pastors, anti-abortion activists and business leaders to raise funds for the American Rights Coalition. Neither

Stanley nor his spokesman, Senior Associate Pastor Fred Powell, were available for comment to Baptist Press.

Powell told the Journal-Constitution about \$137,000 raised by the group will be used to purchase space on 60 billboards throughout 10 metropolitan Atlanta counties in November. Through this publicity, the group hopes to find women who have been

medically injured by the city's abortion clinics.

If successful malpractice lawsuits are brought, insurance carriers may discontinue the clinics' coverage or raise premiums and force them out of business, American Rights Coalition President Charles Wysong said.

The billboards will carry the message, "Having problems from an abortion?" and list the toll-free (Continued on page 8)





# Faces and places

by Anne Washburn McWilliams



## God's place in missions for him was as helm of Mississippi Baptists

Since 1953 I have worked with four editors and three executive directors. It looks now as if that may become four executive directors, since Dr. Earl Kelly on Tuesday announced that he plans to retire next August. I really don't look forward to a time without him in the lead.

Once, long ago, I typed a letter which an editor wrote to the Foreign Mission Board about "a brilliant young pastor at Holly Springs" who seemed to be a perfect candidate for addition to the Foreign Board staff. Someone at the FMB answered, "We agree. But we can't appoint anyone who has not applied for service with us."

But God in his long-range plan, it turned out, did have a place in missions for that "brilliant young pastor" — not in another country, but as the executive director-treasurer of the Mississippi Baptist Convention Board.

When Dr. Kelly was elected to that position in July, 1973, Joe Odle wrote in a Baptist Record editorial, "We feel that he is 'God's man for the hour.'"

As I gathered material then to write a story about him, I could clearly see the pattern that had led him up to that moment. For instance, he had grown up in the same church as J. B. Gam-

brell, the first executive secretary of the Mississippi Baptist Convention Board — Cherry Creek in Pontotoc County. In Southern Seminary he had majored in church history and had written his doctoral dissertation on the subject, "The History of the Mississippi Baptist Convention from Its Conception to 1900." He had been president of the Mississippi Baptist Convention in 1965 and 1966. Then, while pastor of Ridgecrest Church, Jackson, he had been chairman of the convention's Executive Committee, 1969-1973, working closely with his predecessor, Douglas Hudgins. He had contributed a chapter to R. A. McLemore's History of Mississippi Baptists, published the year before.

One September Sunday in 1973, I visited Cherry Creek Church and afterward ate lunch with Dr. Kelly's parents at their home near Ecru. I talked a long time with his mother, who had led him to Christ when he was 11. It was late afternoon when I left, and I drove that night down the Natchez Trace in some of the thickest fog I've ever seen.

In Jackson, I interviewed his wife, Amanda, at their home, to ask questions about their family life. "Earl helps with the breakfast cooking," she

told me. "That is the time of day we have together before the children get up. When he experiments with a new dish for dinner he cooks enough to last a month — a huge amount! He likes variety in food, and would welcome a new and different dish every day." Amanda died in 1978, at the age of 53.

These 15 years under his leadership have been good ones, years of progress, as predicted. Statistics will be set forth, I'm sure, later, at the appropriate time. I've watched him with continually growing respect and admiration.

All of us at the Baptist Building, I think, try to meet his challenges to spend Cooperative Program money wisely and well, by making every minute of our work days count. We know he doesn't ask of us more than he demands of himself. (I had been working before he came, but I have learned I could do three times as many things in a day as I had previously thought.)

A man of endless talents and interests, he listed as his hobbies in 1972 writing, fishing, hunting, golf, flying, coin collecting, and oil painting. I'm not sure how those have held up during the past 15 busy years. I under-

(Continued on page 8)

Thursday, December 8, 1988

BAPTIST RECORD PAGE 7



## Powerline for teens

SOUTHERN BAPTIST RADIO-TV COMMISSION / FORT WORTH, TX 76150

### Family or girl?

#### QUESTION:

I am torn between my family and the girl I love. There was a big fight and my parents say if I continue to see her, I can't live at home anymore. I can't afford to move out, unless I move in with my girl. But I'm not ready for marriage and I don't want to completely destroy my relationship with my parents. What can I do?

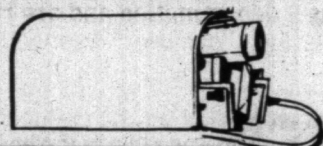
#### ANSWER:

Your situation is complicated by the fact that you are financially dependent on your parents, at least until you finish your education. You mention only two choices, but perhaps there is a third choice: to work out a compromise which

would satisfy their feelings and your own needs as well.

Perhaps they are concerned that you are becoming too serious too soon, or they may not feel that this is the right girl for you. Most parents feel that way to some extent, but they can accept and appreciate the person if they get to know each other as individuals. Maybe they see this girl as a threat to your career. When you know their objections you will be in a better position to work out a compromise.

The main point is to make decisions not just on the basis of your immediate feelings, but in terms of your long-range welfare. To go against your own moral standards and your family's values by moving in with this girl would only create more conflict, upheaval, and guilt. If you demonstrate to your folks that both of you are able to make wise choices and stick to your goals, they may begin to feel differently about her. Your patience and openness will be the key to being able to hold onto both relationships.



## Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

### Breaking the law

Editor:

I must say that I disagree with your Nov. 3, editorial entitled "Breaking the law" in reference to the anti-abortion protesters. After much studying and prayer, I have concluded that Christians should indeed consider non-violent civil disobedience to tear down these unjust laws which have allowed the abortion holocaust and continue to destroy the moral foundations of our society.

Contrary to what is often said about liberal abortion "laws" and "laws" which prohibit even voluntary school prayer, these vicious assaults upon the moral standards of our nation were not brought about by any such "laws" but by a tyrannical majority of life-appointed justices of the United States Supreme Court.

Getting back to "breaking the law," I feel that one should look at Corrie Ten Boom, who "broke the laws of Nazi Germany" by aiding some individuals into hiding to escape extermination in Hitler's death camps. I believe most of us would indeed consider breaking a trespassing law to break into a house where children are being killed and dismembered alive in order to stop such killings. Having been recently acquainted with individuals active in the Pro-Life movement myself, such concepts of law breaking under these circumstances

should indeed be acceptable to Christians. That is the reason for the name of the militant anti-abortion group, "Operation Rescue."

Your editorial also disappointed me because you failed to mention the fact that a number of prominent Christian leaders such as Rev. Pat Robertson, Dr. Jerry Falwell, Dr. D. James Kennedy as well as Adrian Rogers have endorsed the rescue movement, even though breaking the law by non-violent civil disobedience.

We all agree that legislative action, prayer, voting, and political awareness of the abortion issue is desirable; but such action has gained us 25 million abortions in 15 years since the infamous Roe V Wade supreme court decisions.

History has shown us that massive civil upheaval (with non-violent methods) has indeed brought about change through pressure on politicians and leaders with the message that we simply are not going to take these unjust laws anymore. I feel from the bottom of my heart that Christians should seriously consider such actions to halt abortions on demand and other ungodly supreme court rulings which are wrecking our Judeo-Christian morality this once great nation was founded upon.

I honestly believe that our lack of accomplishments against these evils is not pleasing to God, and if it takes breaking a few trespassing laws to

stop wicked, unjust, judges who promote abortion, keep prayer out of public schools, etc., I feel it is time for Christians to prayerfully consider breaking such unjust laws. Remember we are answerable to a "higher law" than man's laws when they conflict with God's law.

Robert M. Menefee  
Jackson

I could be mistaken; but having been involved in the United States effort to deal with Nazi Germany, I became interested in the circumstances surrounding that situation. As I get the picture, the Nazis did away with the constitution that had been ruling the country during the time of the Weimar Republic. When Hitler seized power, he began to rule Germany as a dictator. Therefore, Corrie Ten Boom broke no laws. There was no constitution under which the holocaust was legal. And Corrie Ten Boom was Dutch, not German.

It needs to be pointed out also that the Supreme Court, whatever its decisions may have been with which we disagree, has never established a prohibition on voluntary school prayer. And to the list of supporters presented above in the letter should be added Charles Stanley, who opposed the tactics of Operation Rescue while endorsing its intent. There is where the Baptist Record stands.

Perhaps it would be well to read Rom. 13:1-7.

We need to remember that in the United States, we are the government. We can't talk about what "they" are doing. Somehow, in the final analysis, it is "us." And the laws dealing with trespassing are no less important than those dealing with pornography. — Editor

### A place for Clarke

Editor:

Recently, I visited on the campus of Clarke College. My daughter is a student there, a freshman. It was homecoming, and my daughter was to sing. The only other time I had been on the campus was when we enrolled her. Both times that I was there, there dwelt such a sweet spirit, one of which I have never felt so strongly.

I write you because I am troubled. While there, we were asked to pray for an upcoming vote at the convention. A vote which holds the future of Clarke College. I understand that there are some financial problems and that, on paper, Clarke doesn't look too stable. Let me strongly express to you that little Clarke College has given many students through the years a stability to their lives that no other school could have. Also consider all of the small country churches that have knowledgeable pastors because Christian people saw a vision for that area. And not only pastors but also musicians, teachers, medical people, and on and on. I am a graduate of a secular college. My education is incomplete because I missed that unique something that Clarke possesses. Clarke College is more than an institution, it is a family. Can we as Christians, in good conscience, split up this precious family? It is not the size of a family that is important but its quality, its ability to produce citizens that make our world a better one. There is a special godly spirit there. Can we remove that from the reach of those students who want to be a part of Clarke or are not able to attend another college?

Please, give Clarke College the five-

year opportunity they request. Don't just give them the opportunity to struggle but the opportunity to thrive. The blessing this school is to the public is immeasurable.

Reeta Kay  
Jacksonville, Fla.

### Pray for leaders

Editor:

Now is a time for healing for our nation after a very hard fought and sometimes divisive campaign.

If liberal is giving of one's self, then we should all want to be found guilty. If conservative is believing that government is not the answer to all life's problems and needs, then we should consider that. For government is not the answer.

George Bush comes to us as the best prepared man to assume the presidency in modern times. However, as an athlete must continue to strive even after reaching his goal, let us expect George Bush to seek, to find, and not to fail. Hopefully, the campaign rhetoric will cease; and the leader, George Bush, will take charge.

Whomever we voted for in all the different races, we should pray for those who lead us. Even the captive Hebrew slaves in Babylon were told to make the best of their situation — to build houses, to have children, to be good citizens (Jeremiah 29). How much more is our responsibility, being a free people remembering the price that has been paid.

For as my four-year-old daughter so boldly proclaims, "He has the whole world in his hands."

Bill Bowlin  
Hickory Flat



# Names in the news



Philipp Church, Tallahatchie Association, recently ordained three deacons. Pictured, they are David Dean Bruckner, Joseph W. Fennell Jr., and Henry Hopkins Starnes Jr. C. C. Ard is pastor.

## Mississippians will speak on pastoral care

Mississippians will be on the program of a leader workshop at New Orleans Seminary on pastoral care in the church and community.

"Caring for the Family of the 90s" is the theme for the Feb. 23-25 meeting at the seminary.

Dean Register, pastor of First Church, Gulfport, will give the keynote address entitled "Facing the Challenge of the Changing Family," at the opening session the evening of the 23rd.

Ron Mumbower, minister of counseling at First Church, Jackson, will speak on "Caring for the Engaged and Newly-Married."

And former First Church, Cleveland, pastor Macklyn Hubbell, now faculty member at the seminary, will speak on "The Art of Pastoral Care."

For details on registration and housing, contact Ray Wells at Box 311, Alexandria, LA 71309.

## Faces and places

(Continued from page 7)

stand he decided his days as a pilot were over when he almost collided with a helicopter. I know he's still a writer. Once he told me that he did a lot of his writing in the middle of the night when others were asleep.

Many terms could be used to describe him: administrator, Bible scholar, counselor, executive director, father, friend, grandfather, historian, humorist, idea man, preacher, reader, speaker, prime raiser of money for missions, trustee, storyteller, traveler . . . He and his wife Marjorie, a former missionary to Israel and a former vice president of William Carey College, have traveled to many countries and visited missionaries all over the world. They have channeled their missions knowledge into listening ears wherever they have spoken, in other states, and all over Mississippi.

Last Sunday, as First Church, Laurel, celebrated its centennial, he brought greetings from the Convention Board. As I listened, I wondered if he could ever estimate how many times he'd spoken on similar occasions in the past decade and a half.

Happy 66th birthday, Dr. Kelly, on December 16! And when they asked you in 1973 to accept your role as "God's man for the hour," thanks for saying "Yes."

## Hastey elected alliance exec.

CHARLOTTE, N.C. (BP) — The Southern Baptist Alliance elected Stan Hastey as its first executive director during the SBA board meeting Nov. 28-29 in Charlotte, N.C. Hastey, 44, is chief of the Washington bureau of Baptist Press and associate executive director of the Baptist Joint Committee on Public Affairs. He will assume the SBA post Jan. 1.

The SBA is a coalition of about 40,000 moderate Southern Baptists who have banded together to support ministries and principles they believe are being ignored by current Southern Baptist leaders.

Hastey grew up in Mexico, the son of retired Southern Baptist missionaries Ervin and Ruth Hastey. They recently concluded a two-year term in Mexico as mission volunteers.

Hastey's entire professional career has been with the Baptist Joint Committee, a Washington-based religious liberty organization comprised of nine Baptist denominations. He joined the staff in January 1974, immediately following graduation from Southern Seminary. He became Baptist Press bureau chief and director of information services in 1978 and was named associate executive director in 1985.

## Stanley . . . .

(Continued from page 7)

number for the American Rights Coalition, which will refer women to counselors and lawyers who will take the cases on a contingency basis, Wysong said.

"We want to minister to and show mercy to someone society wants to forget," Wysong said. "It's a legitimate pursuit of justice, and then we'll bring (these women) to faith in Christ as well."

## Homecomings

Bellevue, Hattiesburg; Dec. 11; 36th homecoming; guest speaker for 11 a.m. worship service will be Bill Nobles; lunch served following morning worship service; afternoon sing, at 1:30; James Roberson is pastor.



Concord Church, Yazoo County, honored Margaret Neely, pictured, for 22 years service as church clerk during the morning worship service on Sept. 25.

The church presented her with a rose corsage and a gold necklace. Ralph Cain, pastor, is also pictured.



Doug Farris, center, was ordained by Tate Street Church in Corinth, Nov. 6. He is serving as pastor at Ridgecrest Baptist Mission, Alcorn Association. Pictured with Farris are James L. Travis, left, head of Biblical studies at Blue Mountain College and Phil Hardwick, right, pastor of Kossuth Church.

Kimberly Brady will be featured in a Christmas vocal concert Saturday, Dec. 10. The concert will begin at 7 p.m. in the sanctuary of Bethany Church in Bay Springs.

## Pastor overcomes lack of Bibles

BUTARE, Rwanda — Lacking the printed Word, a Rwanda Baptist pastor is helping his people write Scriptures on the pages of their minds. The pastor of Mukoma church reads a passage twice to his people, then directs sections of the church to repeat one verse each, according to missionaries John and Sharon Pond of Virginia.

Then each section repeats the whole passage. By that time the Rwandans, who memorize almost instantly, have learned the whole passage. Many own only parts of Bibles or are unable to read.

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# Just for the Record



Double Springs Church, Maben, recently had a recognition service for its GAs and Acteens. Pictured, GAs (left) receiving adventure badges are Tiffany Oswalt, Cristy Fulgham, Stephanie Swindoll, Brandi Reed, Julie McCool, Michael

Fulgham, received a lad pin for RAs, and Wanda Nickles, leader. Acteens (right), pictured, are Angel Maddox, Renee Pinix, and Vanessa Carden.



Acteen of New Hope Church, Foxworth recently had a special recognition service honoring those who had completed certain levels in Studiact.

Those who received Queen level were Tina Bennett, Tonya Emler, Angie Lee, Brandi Magee, Jenny Magee, Julie Magee, and Cheree Stringer. Each of these girls were presented a crown and a rose by their parents.

Kenyon White received the levels Queen with a Scepter and Queen Regent. She is the first ever to receive Queen Regent at New Hope Church. She was presented a scepter, a cape and a rose by her parents.

The Acteens presented their Acteen leader, Mrs. Terry Pounds, a plaque showing their gratitude and appreciation for her work.

After the recognition service a reception was held in the church fellowship hall in honor of the Acteens and their leader. It was decorated with some of the work that the girls had to do in order to receive their levels of accomplishment.



Crowder Church, Crowder, for the first time surpassed 10,000 people attending Sunday School for a calendar year on Sept. 25. Harvey Sewell is pastor, James Wm. Waller is director of Sunday School, and Mrs. Paul Calvert, a member for 49 years, represented the 10,000th person.

The music ministry of Colonial Heights Church, Jackson, will present CELEBRATE THE CHILD on Dec. 10 and 11. Each presentation will begin at 7 p.m.

Union Church, Roxie, will celebrate the 25th wedding anniversary of its pastor and his wife, Mr. and Mrs. John Hudson, from 2 to 4 p.m., on Dec. 17. The church recently held a revival with the Jefferies Family. Other news reported was that Delton Spring has become a deacon. Also, the C. B. Bible Club is on channel 10 at 6 a.m. and 8:30 p.m.

The Glory of Christmas, music-drama written by Carol and Jimmy Owens, will be presented, Dec. 10 at 7 p.m. and Dec. 11 at 6 p.m. by Alta Woods Church, Jackson. Cast, 80-voice combined adult-children choir, and members of the Jackson Symphony Orchestra will blend in formal concert and pageant, recounting the joy and meaning of Christmas.

The thematic thread of the presentation will focus on the biblical doctrine of "Immanuel," translated "God is with us." Both a formal concert and a pageant, it will last about an hour. The dramatic presentation has been staged by three local choreographers, including Mrs. Barbara Skinner, Mrs. Linda Scafidel, and Mark Coon, all of Jackson.

"It is an exciting work enhanced and supported by the drama," says the church's minister of music, Bob Jones. At Alta Woods one year, Jones moved from Houston, Tex.

James Bolen, minister of music, and choir of Providence Church, Grenada, will present the Christmas Cantata, "Meet Him At The Manger," arranged by Russell Mauldin, Sunday, Dec. 18 and Monday, Dec. 19 at 7 p.m.

Scenes of the Life of Christ will be presented at Improve Church, Columbia, Sunday and Monday nights, Dec. 11, and 12, beginning at 6 p.m. The scenes will highlight 12 episodes in the Life of Jesus from his birth to his ascension. Nearly 150 people will dress in costumes to dramatize these still life portraits, portraying events in the life of our Lord.

This is the second annual presentation of the special program. Last year over 700 people, representing more than 12 churches, walked the candlelit path that leads the worshippers from one scene to the next. This year the

church is making preparations to receive as many as 1,000 visitors for the two night presentation. Roy B. Moore is pastor.

Carmel Church, Monticello, will have "Little Jamie Colter," a young man from Hamburg, Ark., in concert, Sunday, Dec. 11, 6 p.m.

Jamie is 21 years of age and is the size of a three year old. He will be singing and playing and demonstrating his dedication to the Lord through his music.

Sammy J. McDonald is pastor.

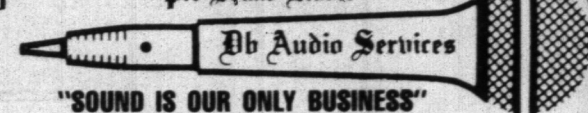
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## Staff changes



Goff

Jeff Goff has recently joined the staff at Highland Church, Senatobia, as minister of youth. Goff from Valdosta, Ga., is a student at Mid America Seminary working on his master of divinity.

moved from New Providence Church, Copiah County.

John Thomason has resigned as pastor of Northminster Church in Jackson. He plans to pursue a doctoral degree in liturgy, the study of worship, from Southern Seminary. Thomason also resigned as president of the Southern Baptist Alliance.

Nov. 27. His last pastorate was New Hope Church, Attala County.



Nance

Jerry Nance has been called to Park Place Church, Brandon, as full time minister of music. He moves from Plainview Church in Pensacola, Fla. Bobby Williamson is pastor.

Pearlhaven Church, Brookhaven, has called Jimmy Sykes as pastor. He

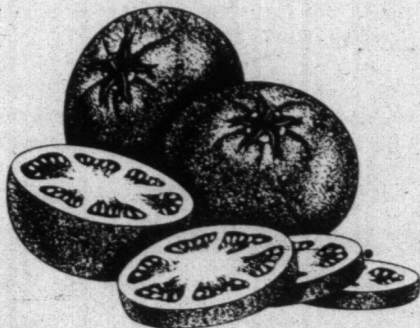
Edgefield Church (Attala) has called Bill Tanksley as pastor, effective



# CHILDREN'S PAGE

## Meet Mrs. Tomato

By Lucille W. Bailey



I would like for you to meet Mrs. Tomato. Let's pretend that she is a teacher. One thing about this teacher is that you cannot tell whether she is a Sunday school teacher or a public school teacher. I believe that she can teach you lessons in history, math, and following directions. Now for the history lesson!

This teacher is proud for you to know that she had relatives in America before Columbus arrived in 1492, but when she considers Christ was born some 2,000 years ago she doesn't think that her history is as important as the birth of Christ. She wants everyone to know that tomatoes are the leading crop in the USA but if we are going to look at records she considers the record would have to go to the Bible for being the best seller of all times.

Mrs. Tomato boasts of the fact that her relatives are the leading greenhouse food crop. Now she adds that if you are going to talk about food you cannot forget that Jesus said, "I am the Bread of Life" and that is much more important than Mrs. Tomato's record. Mrs. Tomato is delighted that seed of her crop was sent to Europe, but she wants all boys and girls to know that Southern Baptists send missionaries to Europe and a lot of other countries and that is why we give to the Lottie Moon Christmas Offering every year.

This devoted teacher looks very sad when she says that Thomas Jefferson was one of the first persons ever to eat one of her relatives. Mrs. Tomato would never end a history lesson without telling you that plant breeders have been trying to improve the tomato for years. She finishes this class on a high note when she states that after 2,000 years no improvements have been necessary for the Plan of Salvation.

### Math

Everyone knows that tomatoes will not produce without the use of fertilizer. Mrs. Tomato tells the class that some people use 0-13-13, and some use 5-10-5, while others use 6-8-6. Mrs. Tomato really likes numbers, but she knows that a good teacher will tell her students that if a tomato will not grow

without fertilizer, neither will boys and girls if they don't read their Bible, pray, study their Sunday School lesson, listen to the preacher, sing with the choir, tithe their allowances and obey God's commandments.

### Following directions

Mrs. Tomato has a bit of advice for all boys and girls concerning her family. First of all, they are planted in a greenhouse, then transplanted, staked, and pruned. If we stop and think about the life of a tomato, it really makes you think of boys and girls. Boys and girls live with their parents until they are transplanted in various places where God's love serves as a stake and then God has to prune us when we disobey his laws.

This teacher has a word of warning for her relatives and that is that the worst enemy they will ever have is a cutworm and she gives them the remedy for this enemy. Paper must be wrapped around the base of the plant to protect the crop. When enemies attack boys and girls, God wraps his arms of love around them and he has given all parents a verse of scripture as a formula for their use — "Train up a child in the way he should go and when he is old he will not depart from it."

Lucille W. Bailey teaches in Children's Church at State Line, Miss.

## Oakvale sponsors essay contest

During Vacation Bible School, Oakvale Church conducted an essay contest; each participant was to write an essay on "What Christ Means To Me." The winners were Tory Williamson, 12, and Kelly Daniels, 10.

### "What Christ Means To Me"

Christ means a true and loving friend. He is always there for you when you need him. Christ can make miracles too, and he died on the cross for our sins. Before I got saved I didn't do my daily praying and I didn't have time to listen to what God had to say. One day I gave my heart to Jesus when I was in the third grade, and now I act much better around other people and I don't cheat on any games any more. I gave my heart to Jesus and my other friends did, too.

Christ has made my life so much better. When you have any problems he is always there.

When I was in the hospital he was there for me. If you trust in him he will do the same for you.

I hope Jesus can stay in our hearts forever and ever.

Tory Williamson

Oakvale Baptist Church  
Oakvale, Mississippi

### "What Christ Means To Me"

Christ is the light of my life and the sunshine of my day. Without him I would be nothing.

Before I was saved I told lies, and cheated while playing games; I did wrong toward my friends. But one day I realized I was wrong by doing these things and many other things. I realized I was nothing without Christ, by watching some of my friends who were saved. So on August 7, 1986, I gave my life to Christ. Since then I have tried to pray daily, although sometimes I was tired and forgot. But my entire life has changed since I accepted Christ as my Savior.

A lot of times Satan has tempted me to do things I shouldn't do, but I have trusted Christ during these times. Christ has helped me during a lot of bad times.

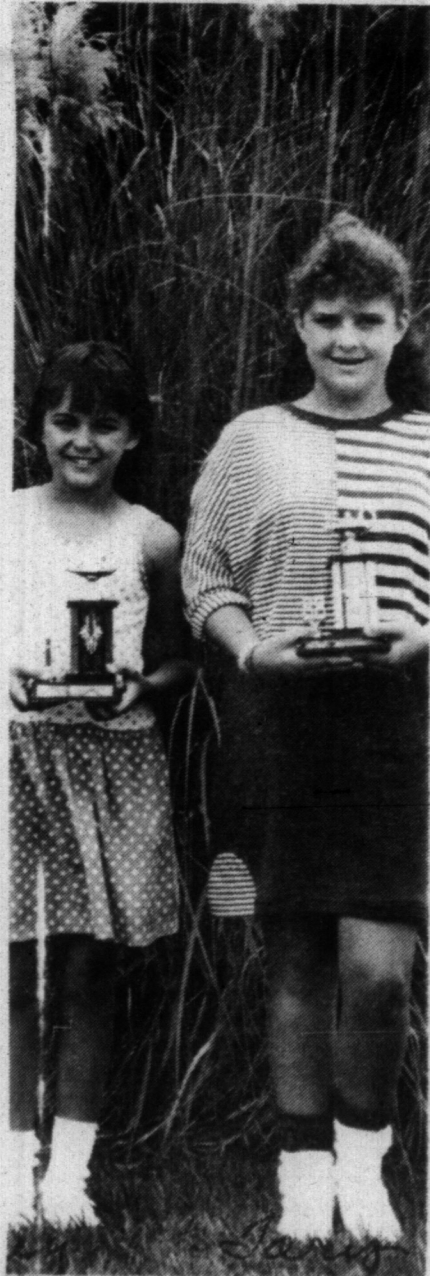
I realize that all I had to do was ask and he would help me.

When I do sin I always ask for forgiveness.

Christ means a lot to me and I hope he continues to bless my family.

Kelly Daniels

Oakvale Baptist Church  
Oakvale, Mississippi



Kelly Daniels, left, and Tory Williamson show trophies they won, writing essays.

## Pen Pal Club

Anyone, ages 6 through 12, who wishes to meet a Pen Pal through the Baptist Record may do that by sending name, address, age, and name of church. Names will be listed monthly on the Children's Page.

### Dear Pen Pal Club:

I would like to be a pen pal. My name is John. I like to play baseball. I like to play soccer and go fishing. I am 7 years old. I would like to have someone write me back. Please put my name in the paper.

John Mullen  
259 Farrar Lane  
Waveland, MS 39576

### Dear Baptist Record:

I would like to be a part of the Pen Pal Club. My name is Brandy Coward. My address is 505 Loraine Street, Carthage, MS 39051. I like to play baseball, basketball, and sing in the choir. I'm 7 years old. My church's name is Trinity Baptist Church.

Your pal,  
Brandy

Hi! I would like to be a part of the Pen Pal Club. My name is Tatum Mayfield. My address is Rt. 14 #30 Meadowlake Circle, Hattiesburg, MS 39402. I am 9 years old. My hobbies are riding horses, reading, swimming and gymnastics. I attend Temple Baptist where I go to Sunday School, choir and GA's.

Your friend,  
Tatum Mayfield

### Dear Editor:

My name is Brandi Mixon. I am 10 years old. I am writing from Lyman Ray Road Baptist Church. I like to do gymnastics and cheerlead. Well, it was nice talking to you. Bye-

Thank you,  
Brandi Mixon  
116 Wilson Drive  
Petal, MS 39465

P.S. If you have a chance, write back.

### Dear Editor, Baptist Record:

Hi! My name is Meg Harper. My address is Rt. 1, Box 97, Fayette, MS. 39069, which is in the country. Boy! It's quiet out here!! I would like to have some Pen Pals! I go to Stanton Baptist Church and Adams County Christian School. I am almost 9. I am in third grade. My hobbies are: swimming, cheerleading and riding my bike. My favorite thing to do is read. I love to play with my friends. Everyone who writes to me will get a letter back!

Your Pal,  
Meg

### Dear Baptist Record,

Hi! My name is Heather Hefley and I would like to have a pen pal. I'm in the sixth grade. I'm twelve years old. I have blond hair and brown eyes. My address is 13329 Scott St., Gulfport, Mississippi 39503. I go to Olivet Baptist Church.

Sincerely,  
Heather



GAs at Arbor Grove Church, Houston, recently celebrated the 100th birthday of WMU along with their special recognition service. The GAs hosted a party for the church with a special birthday cake. Pictured, left to right, front row, are Kristy Holloway, Mendi Young, Jennifer Whitt, Tara Bray; back row, Dana Whitt, Tiffany Whitt, GA leader, Martha Whitt, and Shonda Gann.

### QUESTIONS ON CHRISTIAN FAITH

By Dr. C. Amen, Ph.D.  
Philosophy, Master of Divinity.  
Discusses Questions often encountered by Christians. See your  
Christian book store. \$7.95



Please Don't Litter!

### CLASSIFIED

RATE 50c per word. \$5.00 minimum. Cash with order except on contract advertising. Include name, address, zip code, and phone number in word count. No blind ads.

"THE NEW FRONTIER" — Looking at life through the death of JFK. Free. Ray's Study, Box 5435, Midland, TX 79704.



# An angel delivers God's promise to Mary

By Robert Earl Shirley  
Luke 1:26-38

As the angel Gabriel had appeared to Zacharias to announce the future birth of John the Baptist, so he appeared after some six months to a virgin named Mary who was espoused to a man named Joseph. Both the woman and her husband-to-be were apparently descendants of King David and, as such, would have undoubtedly shared the messianic hope of that day that God would send a deliverer for their people.



Shirley

Mary was told that she had found favor in God's sight, that God was with her, and that she would soon conceive and give birth to a son whom she should name Jesus. Her shock must have been just as great as it would be if such an announcement were made to an innocent, pure, unmarried young girl today. Thus, she questioned how it could be possible that she, a virgin, could give birth to a child. She was told by the angel that the power

## UNIFORM

of God would work to bring forth through her the Son of God.

The lovely spirit of Mary and her appropriateness to accept the role assigned to her is seen in her response, "Behold the handmaiden of the Lord; be it unto me according to thy word." Mary's question concerning the birth of the child does not suggest disbelief or unwillingness on her part but only bewilderment as to how such could occur. That which took place was a miracle so great that further details for Mary or for us defy all human or natural explanations.

We would certainly all agree and rejoice in the further assurance that was given by the angel on this occasion, "Nothing is ever impossible with God and no word from God will ever be without power or impossible of fulfillment." Like this blessed lady so chosen, we are also blessed when we accept the words of the angel as they were given and the child who was born as the Son of God.

The fact that Jesus was born of a human mother declares his true humanity. He came into the world to live as a man, associate himself with men, and die on the cross as a man for the sins of mankind. The fact that Mary's conception was of the Holy Spirit attests to Jesus' divinity. He was the Son of God, divine, God with us. His virgin birth declares that the Christ and the Messiah of Promise were one and the same.

Several years ago, Jesus was being described by many people as the Great Reformer and was accepted in his own day as a rabbi or teacher, but he was far more than either of these. He was much better described by the writer of the book of John as the Word made flesh that dwelt among us who came into the world to give life to all who will receive it.

The name, Jesus, was a common Jewish name meaning, "Jehovah is helper." It is the Greek form of Joshua and reminds one of that great leader who led the people of Israel into the promised land. Jesus is here seen as the Savior. The angel described him as one who would be exalted, would be called the Son of the Highest, and would reign on the throne of David forever. The meaning of this term and the term,

"Son of God," are ones that have been debated by many liberal scholars but are accepted by most conservative Christians as declaring the deity of the child that was to be born.

The Jews of that day would respond favorably to an announcement that Jesus would be of the lineage of David. Nathan had given God's promise to the King that his house and his kingdom should be established forever before him, and his throne would be established forever. Eternal rule was also promised to the house of David in the beautiful words of the sixth chapter of Isaiah. Obviously the prophet of that day did not know the full meaning of his proclamation at the time, but we know that they were never fulfilled in the life of any other person except in Jesus Christ our Lord.

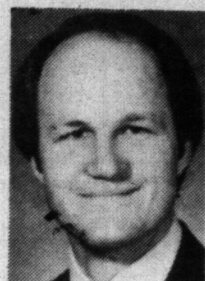
Our lessons the past two Sundays have told of the coming of an angel messenger to human individuals to deliver the word of God. Perhaps we do not hear more of them in this day because they are not needed. Even as God did for Mary, he has a place of service for us all. Let us remember that our present commission is to carry the message of Christmas, the coming of our Savior, to all the world.

Shirley is pastor emeritus, Parkway, Tupelo.

# The kinship of all Christian believers

By Steve Odom  
Philemon 7-20

There is a standard joke that circulates among families about claiming kinship to certain members of one's family. Depending on a person's behavior or reputation, we jokingly ask, "You mean you claim to be kin to this person?" Of course, no one takes such a question seriously in a family because kinship has to do with relatedness by blood. If one is born into a family, his or her relatedness is secure because of the shared



Odom

bloodline. Whether or not we exclude someone from family for one reason or another, the fact is that a person born into a certain family is, by blood, related to that family. Nothing can change that fact.

There is a family other than the human family that shares a similar kind of unalterable relatedness. It is the family of God, made up of persons joined together by a shared commitment to the Lord Jesus Christ. If we claim Jesus

## LIFE AND WORK

Christ as Lord and Savior, there is nothing that can keep us out of the family of God, no opinion of us, no denominational perspective, no past sin, nothing. We are brothers and sisters of our Lord Jesus and thereby daughters and sons of God.

There is a test case of such a truth in the New Testament. It is contained in the brief letter of Paul to Philemon. The question addressed in this letter to Philemon is, "What should be done when a runaway slave who has robbed his master repents of his misdeeds and becomes a Christian?" The slave owner's name was Philemon. The slave's name was Onesimus. While Paul was under house arrest in Rome, Onesimus came under his influence and was converted to Christianity. Guess who had also become a Christian earlier as a result of Paul's preaching in Asia Minor? You guessed it — Philemon.

Now what should happen in a relationship between a master and his slave when both are new Christians and one has wronged the other

(verse 18)? Philemon had every legal right to punish Onesimus in a society which was built upon slavery as a necessary part of the social order. Paul wrote to Philemon with a sympathetic appreciation for his legal rights, yet at the same time including a principle which would lessen the harshness of slavery and eventually serve to abolish it altogether (verse 16). The imagery Paul used in verses 15-16 is moving. Paul suggested that there was a purpose in Onesimus's being away from Philemon for a time. Onesimus left Philemon a slave by law, bound by a contract in time. He was returning to Philemon as a brother by grace, freed by God's love for eternity.

Could Philemon accept such a notion? Could he, with Paul, view a slave whom he owned as a brother in Christ? Remember, if anyone knew about the kind of suspicions that can surround a person's conversion to Christianity, it was Paul. If it had not been for Barnabas, Paul's acceptance into Christian circles surely would have taken much longer because of his past. The encouragement and loyalty that Paul learned from Barnabas he exercised on behalf of Onesimus to Philemon. He even went so far

as to assume whatever debt Onesimus may have owed Philemon.

There is a principle in Paul's letter to Philemon that can change the face of personal and societal relationships. It is the principle of the kinship of all Christian believers, a kinship of acceptance, respect, forgiveness and love. Mark is down here. This is not a principle of tolerance. In Christ, we are not called to tolerate our brothers and sisters in the faith. Toleration breeds condescension and contempt. More often than not, tolerance means that we have granted someone else the right to be wrong, as if we had the power to confer such a right and the audacity to claim our way as the standard.

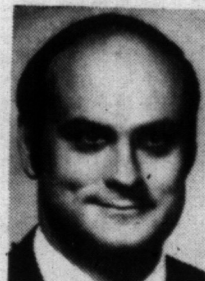
We have been saved by grace through faith in Jesus Christ. Such an act of salvation is not of ourselves, except as we agree to receive it. It is God's act of grace that brings us into the family of faith, and by grace, we are kin to all others who claim the Lordship of Jesus Christ. It is a kinship of acceptance, respect, forgiveness, and love, a kinship that binds us together forever.

Odom is pastor, University Church, Hattiesburg.

# The convention is broken and renewed

By Frank H. Thomas Jr.  
Exodus 32:1-34:35

Moses stayed on the mountain with God for many days. In his absence the people grew restless and approached Aaron to make them



Thomas

gods — representations of God — so that they would have some physical, tangible object on which to focus. One of their problems with God who had revealed himself to them in the covenant was that he was invisible and intangible. Furthermore, Moses their leader had been on the mountain so long that they despaired of his return. If we make our judgement against the Hebrews too severe, without recognizing that their desire for a tangible object of their faith is similar to our own desires for something tangible in which to put our faith, then we have done them and ourselves a disservice. Their weaknesses were similar to our own.

The people were beginning to lose confidence in Moses as their leader. They had been tempted before and would be tempted again to lose faith in him. He tried to follow God's leading and not the people's urgings. Is that not still true today, when we might wish that God's leading were more to our liking than it is?

The making of the molten calf was a direct

## BIBLE BOOK

violation of the second commandment, which forbade any graven image. This act of apostasy was one which made God very angry at his people with whom he had made a recent covenant. Here they were already breaking the covenant. They had made their god, and they had engaged in ritual worship and even sexual orgy reminiscent of Canaanite fertility worship (32:6). God informed Moses that his people had corrupted themselves. He stated the sin of the people, and threatened to turn his wrath against them and consume them. Of Moses, however, God would make a great nation.

At this point, Moses interceded for his people with God. He implored God to turn from his fierce wrath and to repent of the evil against his people. The result was that God did repent of the evil which he thought to do his people. Before we assume that God was wishy-washy, let us remember that within his righteous purposes, God concluded that the best approach to his people at this time was to turn away from his intention to destroy them. Moses' intercession was effective in achieving this breakthrough.

When Moses went down from the mountain, he carried with him the two tables of the testimony given by God. When he heard the cry

and the noise of war in the camp, he knew that idolatry and immorality were taking place. Moses became angry and threw the tables down, breaking them at the foot of the mountain. He took the calf which had been made and burned it with fire and ground it into powder. He scattered the powder upon the water and made the people to drink it. These acts were symbolic of the broken covenant. Moses had not simply lost his temper and gone out of control. Everything which he did was symbolic of what the people had done in their relationship toward and against God. Moses then discussed punishment for the rebellion of the people. He went back to God once again, interceding on behalf of the people. He asked God to forgive their sin, and if not, to blot himself out of the book which God had written. (32:30-34) God responded by allowing the people to continue on to the place which he promised them. Nevertheless, because of their sin, he sent a plague upon them which plagued them sorely.

Chapter 33 contains Moses' prayer and God's promise. God told Moses that he himself would not be among the people as they went up to the land of promise. God accused Israel of being a stiff-necked people, which was a judgment against them. The people removed their ornaments as a way of being penitent or grieving over this judgment. Moses led them to recommit themselves to the Lord. In the tent of meeting, Moses implored God to send to the people more than an angel. He implored God

to send his own presence to be with his people. God confirmed this request by promising that his presence would be with them and that he would give them rest.

God promised Moses that he would show him his glory. In order for Moses to see the glory of God, however, God had to hide Moses in the cleft of a rock and cover him with his hand until he had passed by. Then he would take away his hand and Moses would see the back side of God. (33:17-23) Moses desired to know God more fully. In this passing by of God, he would know God as fully as ever a human being could know him.

Chapter 34 constitutes the renewal of the restoration of the covenant. Verses 1-9 constitute a new cutting of the tables of stone. When Moses came back down off the mountain with the new covenant, he had been transformed. The glow or the radiance which shone from his face were indications that he had been with God.

This is a good place for us to remind our classes that even as the covenant with God had been broken and renewed after the repentance of the people and the forgiveness of God, so every one of us faces the same cycle of rebellion, repentance, forgiveness, and renewal. May these scriptures be a source of reminding each of us as Christians that our lives must be characterized by renewal of our personal covenant with God through Christ Jesus.

Thomas is pastor, Alta Woods, Jackson.



# Morrison Heights mission team sings in southwest Scotland

By Anne W. McWilliams

"Mississippians are steaming this way." A postal strike was on in Scotland. When a picture of "the Mississippians" did not arrive, the missionaries, Bob and Marsha Ford, simply pasted a picture of a steamboat on announcement posters instead.

"Mississippians" referred to a partnership evangelism team from Morrison Heights Church, Clinton, who travelled Sept. 29 to Wigtown in southwest Scotland, where the Fords were stationed.

During their two weeks in Europe, the nine sang and witnessed. One of them, the pastor, Ken Alford, preached. The other eight were Pat Green, Stephanie Buell, Karen Hardy, Alisa Brashear, Jan Harper, Lonnie Rushing, Phil Dixon, and Tim Alford. Thirteen such teams in Scotland Sept. 29-Oct. 14 met first in Glasgow and then scattered to their assignments.

Team members stayed in homes of Scottish Baptists. Alford stayed at Applegarth, the Fords' home behind the Town Hall where the Wigtown Baptist Church meets. (Marsha Ford is from Holly Springs, Miss., and Bob is from St. Augustine, Fla. Their sons are Jason, 10, and Andrew, 4.) Applegarth is bigger than specifications for SBC missionary houses usually allow, but rules were bent since, due to its location, many church meetings were to be held in it. (Last week the Fords transferred to Inverness, in the north of Scotland, and the house was given

to the church, compliments of the Lottie Moon Christmas Offering. Also Lottie Moon bought the Fords' van.)

The team received a Scottish welcome during a barn fellowship on Oct. 1. They gave concerts at the neighboring towns of Wigtown, Whithorn, and Newton Stewart. Following most of their concerts, Alford preached. In the afternoons, the Clinton women met with the Scottish women for tea and testimony time.

The group presented the key to Clinton to a member of the town council at Wigtown.

When the team visited Whithorn on Oct. 4, they were told there were only three Christians in the village. As a result of the service, five girls made professions of faith. "So," reports Alford, "the number of Christians there more than doubled!" He said that during their time in Scotland, perhaps 30 or 40 registered decisions "by show of hands." He added, "They are very reserved about walking the aisles."

Alford said he found the Church of Scotland (Presbyterians) much more receptive to Baptists than when he went to Wigtown with a mission team from Alabama in 1985. Also, he said, Ford told him he feels there is more openness to the gospel message there than in recent years. In fact, as part of the "Year of the Bible" celebration, a Church of Scotland congregation, Monigaff Church at Newton Stewart,

invited the team to be on program during the Wed. evening service Oct. 5.

Many town leaders who rarely attend church came to hear the music and to meet the Mississippians. Some expressed surprise, after hearing the music, that these were not professional musicians, but were laymen, such as a wallpaper hanger, a mechanic, a computer salesman . . .

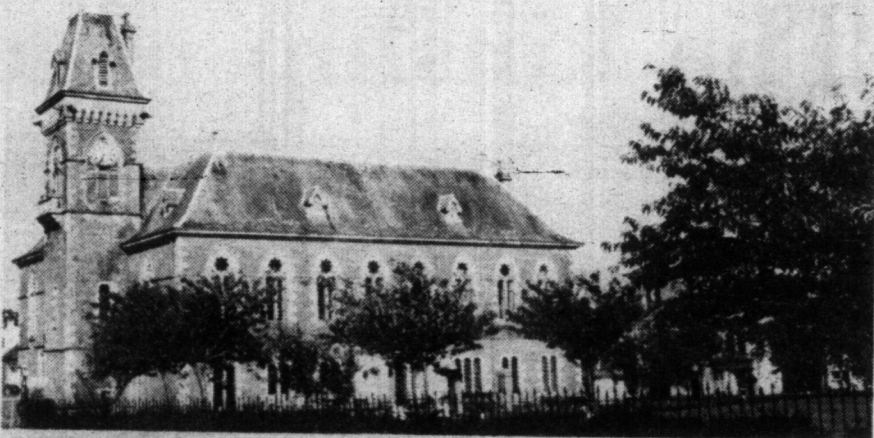
On the team's return to the U.S., Marsha Ford wrote them, "There is just no way any of you can ever imagine how many lives you touched . . . Bob and I want you to know how much you helped us . . . Our love for Jesus was deepened and renewed . . . It was therapeutic for us to be with you and get a good dose of medicine from your merry hearts. Bob and I were touched to hear many pray that the church would be faithful . . . by carrying on with the task you began and also to be faithful to disciple these new believers."

Five or six teens from the Wigtown area are planning to visit Morrison Heights Church next summer, to attend youth camp with the church's young people.

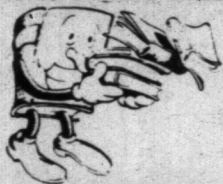
Said Pastor Alford: "I told the team before we left, 'Your God is going to get a lot bigger in the next two weeks.' Our brothers and sisters in Christ there ministered to us more than we did to them. The trip personalized giving and praying — both for the team and for our church."



Partnership evangelism team members who went to Scotland from Morrison Heights Church, Clinton, are pictured with Southern Baptist missionaries, Bob and Marsha Ford. Back row, l to r, are Tim Alford, Lonnie Rushing, Phil Dixon, and Ken Alford, pastor. Front row, l to r, are Alisa Brashear, Pat Green, Marsha Ford, Bob Ford, Stephanie Buell, Jan Harper, and Karen Hardy.



Baptists of Wigtown, Scotland, meet for church in the Town Hall pictured here. Applegarth, missionary residence, is directly behind the Town Hall.



## Book reviews

Lewis, Larry L. ORGANIZE TO EVANGELIZE. Broadman: Nashville, 1980

The author is president of the Home Mission Board of the Southern Baptist Convention. He is well-known among Southern Baptists.

The book is another in a long line of "church-growth" books. The author covers such topics as "How to Discover Prospects," "How to Begin

Classes and Start New Units," "How to Enlist, Train, and Motivate Workers," and many others.

If the pastor or staff-member has one book on church-growth, they will find this book plows very little new ground. It is well-written and easily read. — Reviewed by Greg Potts, Pastor, Providence Church, Meadville.

## Devotional

### Churches re-enact the Christmas story

#### Part I

By Waurine Ferguson Walley

Year after year we read and re-read the beautiful Christmas story. It is a poignant one and we are warmed by its strange but lovely message. Churches around the world re-create scenes of the story as a reminder of the wonderful occasion of the birth of Christ.



Walley

Across the stage of ancient times march the great prophets who foretold the coming of the Messiah. There is Isaiah with his encouraging words to a weary people: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this (Isaiah 9:6, 7). Following him is Hosea: "When Israel was a child, then I loved him, and called my son out of Egypt" (Hosea 11:1), and finally across the stage comes Micah with his statement that out of Bethlehem would come the ruler of all Israel.

As the lights dim and the music softens, we are reminded that each of these prophecies was fulfilled, and that our God is a God who always keeps his promises to us!

A new scene is before us now and there is the angel, Gabriel, making his announcement to Mary. With a spirit of deep devotion and humility, she accepts her role with its obvious difficulties and sacrifices (Luke 1:26-38). Near her is Joseph who has been through his struggle of what he should do about making Mary his wife and has, in obedience to God, chosen the right way (Matthew 1:18-21).

We, too, may face difficulties and struggles, may have to make sacrifices, and decisions that may force us into questionable situations, but we can be assured that God will uphold us when we choose the righteous way.

Waurine (Renee) Walley is a member of Woodland Hills Church, Jackson, and an employee of the BAPTIST RECORD.

## Southwestern prof, Segler, dies

FORT WORTH, Texas (BP) — Franklin Segler, professor of pastoral ministry-emeritus at Southwestern Seminary here, and author of several books on pastoral ministry died here Nov. 30. He was 81.

Segler taught at Southwestern from 1951 to 1972. He is best known for his book "Broadman Minister's Manual," which is used widely as a guide for weddings and funerals. He wrote eight books on topics ranging from worship to aging.

## SCRAPBOOK

### Ode to Christmas

The floors are clean and the beds are made  
But still no time to go sit in the shade  
The tree is trimmed and gifts are wrapped  
I'm sure there will be something not put on tap —  
My mind goes to whirling when the cooking begins  
Want to make all the goodies that will suit each one's whim.  
The door will fly open and in they all come  
With suitcases and boxes and dogs with their bones —  
The rooms are soon full, it's so good they're all home.  
We eat and we drink and patient try to be

as we wait to open gifts and sit around the tree.  
We will stop to remember whose birthday we celebrate  
and thank God for the sacrifice, wonderful and great —  
The time goes so fast the visit seems short  
They will gather their "wares" and start the trek back.  
The house will be silent, lonely, and lack all the noise and laughter of a few hours ago.  
But still in our hearts the songs remains  
Christmas was given to us by Jesus our King.

—Ann Daughdrill  
Lucedale

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